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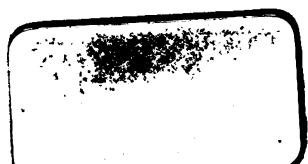
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MONASTICISM :
ITS
ORIGIN, INFLUENCE AND RESULTS.
BY THE
REV. JOHN HARTLEY.



MONASTICISM:
ITS
Origin, Influence, and Results.

WITH
SOME OBSERVATIONS ON SISTERHOODS,
THE LAY DIACONATE, AND
THE PASTORAL ORDER.

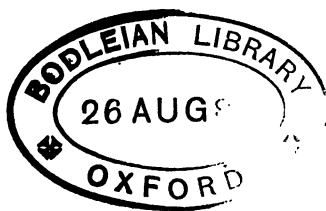
BY THE
REV. JOHN HARTLEY,
CURATE-IN-CHARGE, HART'S HILL, BRIERLEY HILL, STAFFORDSHIRE.

Τὸ λοιπὸν, ἀδελφοί, . . .
ὅσα προσφιλέ, ὅσα εὐφημα, εἰ τις ἀρετὴ
καὶ εἴ τις ἱκανός, ταῦτα λογίζεσθε.—PHIL. IV. 8.

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PREFACE.

The subject of monasticism is one which has greatly influenced the Christian Church. The ancient fathers adopted it owing to the many perils Christianity was subjected to. During the Middle Ages, its various orders were abundantly blessed. When, however, it had served its purposes, the Holy Spirit caused men to see its imperfections, and, through the evolutions of Providence, what was fragile and imperfect, and much tainted with error, was eventually superseded by what was more perfect and efficient—the Reformed Christian Church. The names of authors I have received help from I have inserted in the margin. Some other particulars I have also placed there. A portion of the profits of the sale of this work will be given to a laudable and charitable purpose.

THE AUTHOR.

Jan., 1885.

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MONASTICISM:

ITS

ORIGIN, INFLUENCE AND RESULTS.

CHAPTER I.

THE ORIGIN OF MONASTICISM.

THE word *μοναχος* or *μοναστης* signifies "solitary;" hence *μοναστήριον* "the abode of the solitary." S. Jerome, disputing with a monk who lived in a city, from the etymology of his name, said, "Quid facis in urbibus, tu qui solus es?"

1. It has been said by some of the extreme advocates of monasticism that "its origin was coeval with the origin of man." This statement is a very weak one, as I will briefly endeavour to show. It is true, that Adam, at the time of his creation was alone, but this could only have been for a very brief period. The interval which elapsed between his creation and that of Eve was only a necessity in the order of creation, and not intended to teach the subject of monasticism. In fact, we immediately find God (Heb. *Elohim*) saying "It is not good that the man should be alone." If, Gen. ii. 18.

therefore, the second person of the blessed Trinity thus acted in concert with the Father and the Holy Spirit in disapproving of solitariness, He could not in the Christian dispensation have commended it. On the contrary, He said in His prayer to the Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The Ascetics existed before the advent of our Lord, but they have been erroneously confounded with the original monks, who in reality did not spring into being until after the death of the Apostles.

2. It has been further argued that "Jesus Himself, the great Solitary for thirty hidden years, was the monk's great Exemplar." My reply to this is, that the transactions of the thirty years of the life of Jesus are indeed hidden from the world, when contrasted with the wide publicity given by the Evangelists to the last three years of His life. But how are they hidden? Simply because it was not necessary to record them, and not that during those many years He was a recluse. We must remember also that Jesus was not inaugurated to His divine mission before His Baptism, when He was thirty years of age, and a period of three years was all that was required to be devoted to it. The great apparent contrast between the two periods ought not to lead us to conclude that the former was a time of retirement from the active duties of life. In His infancy we have recorded in the Gospels the circumcision, the presen-

tation in the temple, the visit of the Maji, and the flight into Egypt. At the age of twelve we find Him in the temple conversing with the doctors. After this circumstance His education would be continued. His knowledge of writing Hebrew and Greek would only be acquired by ordinary means. The trade at which He wrought with His father was that of a carpenter. These particulars only appear to be scanty. But two reasons may be adduced to show why a more detailed account by the Evangelists was not given. (1.) Being guided by God in their narrative, they recorded all that was necessary. S. John, xxi. 25. (2.) "The accurate and detailed sequence of biographical narrative from the earliest years of life was a thing wholly unknown to the Jews, and alien alike from their style and temperament. Anecdotes of infancy, incidents of childhood, indications of future greatness in boyish years are a very rare phenomenon in ancient literature. It is only since the dawn of Christianity that childhood has been surrounded by a halo of romance." We therefore conclude that the first thirty years of the life of Christ were only solitary in appearance, and not in reality, when compared with the remaining three years of his life. We are not told by the Evangelists that during this period He ever left His native home, but rather that as He grew in stature He was obedient to His parents. We cannot say, therefore, that He is the "monk's great exemplar" in the life of a recluse. He set men the

S. John,
xxi. 25.

Farrar's
Life of
Christ,
vol. I.,
pp. 17,
18.

Matthew
Henry on
R. John,
xvii. 15.

example of engaging in the active duties of life, to be as "lights" to the masses living in the world about us, and as the "salt of the earth" to preserve it from spiritual corruption.

S. Matt.
xix.
27, 29.

(3.) It is further contended that "the words of Jesus are also the great authority for the origin of monasticism." One of the most important passages of Scripture those advocates adduce for such authority is Christ's reply to Peter's question. "Everyone" says Jesus, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake shall receive an hundredfold, and shall inherit everlasting life." If the system of monasticism be contrary to the teaching of some portions of Scripture, then other passages such as the above cannot inculcate it, for God does not contradict Himself. Observe that this text will legally bear a two-fold exposition. (1.) God is to be the supreme object of our affections, and other objects in this life, such as "father," "mother," "sister," and "property," &c., should be held in a secondary place. God has the greatest claim to our love. Moses says in the Decalogue, "Thou shalt have none other gods before Me." To bestow, therefore, that amount of love on one's relatives which is due to God alone would be idolatry, and a breach of God's moral law. They who "forsake" kindred relationships in the sense of not loving them supremely, but at the same time affec-

tionately, obey the injunction of Christ spoken in his reply to Peter. In this we may be said to "forsake" while we still cleave to them. (2.) There are circumstances which sometimes happen amongst relatives which even make it necessary to "forsake" them, in the way of leaving them in order to live a godly life. But there can be no Christian propriety in the teaching of the Church of Rome, in her advising the young to leave their parents by stealth to enter a monastery or convent. "In my virgo *μισραμος*," says Erasmus, "I hold up to reprobation those who entice young lads and girls against their parents' wills, abusing their simplicity or superstition, and persuading them that there is no chance of salvation but in a cloister. If the world were not full of such anglers, if countless promising minds have not been most wretchedly buried alive in such places, then I have been wrong in my reprehensions." De Colloquitiis.

To disobey one's parents under such circumstances as these would be to set at naught the Decalogue.

Exodus,
xx. 12.

Again, the phrase "Jesus only" is undoubtedly misapplied by the Romish Church, which teaches this doctrine of extreme seclusion. The beautiful world which God made, with many of its lawful pleasures ordained for man's good, is not enjoyed, and the opportunities of engaging in an active life of Christian usefulness are lost. Surely the absorption of life in a solitary cell cannot answer the end for which God created man, or agree with the idea of a church militant, which

S. Matt.,
xvii. 8.

would have us fight manfully against sin openly in the world, and not to shirk this duty by trying to forsake it. When Peter and his two friends on the Mount of Transfiguration, "saw no man, save Jesus only," they would fain have tabernacled there longer ; but there was other work for them to do in the plain below, and abroad in the wide world. Neander observes that "monachism" in early times, was at variance with the pure spirit of Christianity, inasmuch as it impelled men, instead of remaining as a salt to the corrupt world in which they lived, outwardly to withdraw from it, and to bury the talent which otherwise they might have used for the benefit of the many. He also adds that, by "Christianity, a new spirit was infused into this mode of life, whereby with many it became ennobled and converted into an instrument of effecting much which could not otherwise have been effected by any such mode of living." The aim of the monk no doubt was to live an angelical life, but such a life is well described by Archbishop Leighton, who says it should be "a life spent between ascending in prayer to fetch blessings from above," and then, "descending to scatter them among men." The former statement of this clause may suit the monk, but the last does not. The system of monachism, of forced separation by vows for life from the world (though in the first ages vows were not binding for life), seems at variance with the spirit of the Gospel, which bids us not "to live to ourselves, but to

Neander's
Church
History
(Bohn's
Ed.),
vol. III.,
p. 323.

Churton's
Early
English
Church,
p. 140.

do good to all men," which exhorts us to "use the world as not abusing it," but does not command us to go out of it altogether. But, though the Scripture does not favour monasticism, still some of the dignitaries of the Church of England are wishful to revive sisterhoods. To this I would remark that if such orders were established and regulated in accordance with evangelical principles they might be a great gain to the Church. But of this subject I hope to treat in the closing chapter of this work.

Martineau's
Church
History of
England,
p. 112.

CHAPTER II.

ORIGIN OF MONASTICISM IN THE EAST.

IN expatiating upon the more immediate origin of monasticism, it is natural to consider at the outset some of the causes which led to its adoption.

1. Waddington says, "The monastic spirit was alike congenial to the scenery and climate of the East, and to the peculiar character of its inhabitants. Vast solitudes of unbroken and unbounded expanse; rocks with the most grotesque outlines abounding in natural excavations; a dry air and an unclouded sky, afforded facilities—might we not say temptations, to a wild, unsocial and contemplative life. The serious enthusiasm of

Waddington's
Church
History.
vol. II.,
p. 197.

the natives of Egypt and Asia, that combination of indolence with energy, of the calmest langour with fiercest fashion which mark their features and their actions, disposed them to embrace with eagerness the tranquil but exciting duties of religious seclusion."

2. A race of men called Therapeutæ, or Essenes, is said to have settled by the Dead Sea, and to have existed there for ages in a state of seclusion, being actuated by religious feeling. They dwelt there in the time of our Saviour, and inhabited also the deserts of Egypt and Asia. Perhaps the most probable account of this sect is that they were Jews by birth and religion, and that on becoming converts to the Christian faith they continued to lead an eremitical life. They never married, and their numbers were recruited from converts.

3. The Hindoos also are said to have been in the habit from time immemorial of retiring into seclusion, either to practise abstinence, or to perform rigid severities upon their bodies in order to appease the wrath of their gods. Their influence, with that of the Buddhists and Devil Worshipers, obtained largely amongst mankind at the introduction of the Christian Era.

4. Other causes conduced to influence people to lead the life of the solitary. A division of the Gnostics, and subsequently the Montanists, began to practise many severe rules of mortification. Many Christians also, either from being influenced by them, or from their own

inclination, were persuaded that many of the occupations in life were displeasing to God. Again, the existence of the Ascetics, who dwelled in Egypt, consisted of all ranks and professions. They were characterised as possessing a rigidness for devotion, but did not separate themselves from society. Eusebius calls them *οἱ σπουδαῖοι* "The zealous," and Clemens Alexandrinus styles them *ἐκλεκτῶν ἐκλεκτοτεροί* "The more elect among the elect." But Waddington adds, "These expressions imply nothing more than a greater fervour (or at least greater pretension) of piety." They were opposed to the monastic principle, and acquired their name from the fact that they wore a different garb. They assumed the philosophical cloak as the badge of their sect. Mosheim attributes their origin to what was called "the Mosheim. double of morals," which he supposed to have prevailed in the second century. These Ascetics, who thus professed to aim at higher perfection than others, were no doubt influenced by heathen philosophy, and, if so, their belief was another form of enthusiasm, and when considered fairly, as being too extreme, we cannot but conclude that its tendency was towards monasticism.

Waddington's Church History, vol. II., chap. 19. p. 199.

5. We may also add, lastly, that the general persecutions against the Christian Church in the three first centuries, ultimately compelled great numbers to flee into Egypt, which afforded facilities of protection and concealment in the mountains and desert tracts of land. This is adduced by many writers as one of the chief

causes which led to the origin of monasticism. Having traced some of the probable causes which might give the early Christians an inclination to adopt a monastic life, the last one mentioned began to operate powerfully about the middle of the third century. During the persecution under the Emperor Decius, an attempt was made to extirpate Christians, causing them to flee into the deserts and mountain solitudes in the neighbourhood of Egypt, where they found inaccessible places in order to protect their lives. These persons were called Anchorites. What they were now forced to do, soon afterwards, when the persecution ceased, became a matter of choice. Paul, one of the above-mentioned fugitives, has been lauded as the first hermit, having concealed himself in a cave, and applied his fortune to his maintenance for many years. The celebrated Anthony, however, a contemporary friend of the great Athanasius, is accounted the founder of the first institution, living in common for religious purposes. From this mode of living they were called Cœnobites. Anthony was born at Coba, on the borders of Arcadia. At the age of maturity, he deserted the spot of his nativity, made his habitation in the ruins of a tower, and subsequently worshipped among the tombs, thence travelled eastward of the Nile, and finally fixed his habitation on Mount Colzin, close to the Red Sea, A.D. 305, where he collected an associated community. One of his sayings was that "He who abideth in solitude is

Origin of
Monasti-
cism.

A.D. 250.

Ancho-
rites.

Cœnobites.

delivered from threefold warfare, of seeing, speaking, and hearing, and has only to support the combat against his own heart." But Pachomius shares in the enterprise with him in the origin of monasticism. It was not until about the middle of the fourth century that the system had fairly taken root. He extended the work of establishing monasteries to the Upper Thebaid, while Anthony was engaged in the Lower. Several of these institutions were combined into one society. "In a short time the rocks of the Thebais, the sands of Libya, the cities of the Nile, and the mountains and deserts of Nitria, were thickly peopled by several thousands, who had resolved to live as monastics."

Moshelm's
Ecol.
History,
vol. I.,
p. 281.

A.D. 350

Day's
Monastic
Institu-
tions,
p. 5.

The Sarabites were an order of monks established in the East, and though they differed in many particulars from the Anchorites and Cænobites, yet laboured for their own individual profit, and not for that of any instituted community.

Sarabites.

Monasticism extended itself from Egypt into Syria. On a sandy soil a few miles from Gaza Hilarion, a monk fixed his abode, and soon his fame was equal to that of Anthony and Pachomius. Several monasteries were established in Palestine by him. From Syria it found its way to Pontus and the shores of the Black Sea.

Hilarion.

We will now notice very briefly the objects and discipline of those orders.

1. The discipline was strict, but not so injurious as that which subsequently existed amongst some of the

Disci-
pline.

institutions. Portions of the Scriptures were read. At particular times they assembled for prayer, and the chanting of the Psalms, and they were summoned to meet together by the sound of a trumpet.

Objects of
profes-
sion.

2. The objects of their profession consisted of four things, viz., solitude, manual labour, fasting, and prayer. A large portion of time was spent daily in manual labour, which was a wholesome relief to their spiritual devotions. Their handiwork was to produce useful articles for domestic purposes, such as the making of mats, baskets, cutlery, and also woven cloth, all of which, when finished, were readily sold in Egypt. This created a fund for their support.

Influence:
of the
early
fathers.
Wadding-
ton,
vol. II.,
ch. xix.,
p. 206.

The early fathers of the fourth century gave their support and influence to the establishment of monasticism. Christians of the present day might wonder how they could do this with consistency to the Christian profession, since that system was fraught with many evils of extreme living, in many cases detrimental to health, and engendering superstitious practices contrary to Holy Scripture. Still we must remember that this happened in the East, where the fathers also lived, and where there were so many influences all tending to this mode of life. Add to this, the fact, also, that severe persecutions raged against them, threatening their destruction. The whole empire at this time was also overrun with barbarous tribes and hordes of heathens, who, with plunder, rapine, and murder, filled the land with fear

and misery for some generations. Under such circumstances the fathers no doubt thought that monasticism was one of the best means to be adopted to protect and preserve the Church from ruin. Amongst its patrons were S. Basil, Archbishop, S. Augustine, S. Chrysostom, S. Gregory Nazeanzen, Epiphanius, S. Jerome, and others also of eminent position in the Church. Even the clergy betook themselves to this mode of life, and were styled "Canons," which order was supposed to be founded by S. Augustine. With such influence the system rapidly progressed. One very excellent feature in connection with it was the encouragement of education and manual labour, there being a school connected almost with every monastery. There seems to have been no intention on the part of the founders to deviate from the teaching of Holy Scripture. The errors which were engendered were mainly owing to misguided enthusiasm and a want of calm consideration of what was evangelical. In the Church at this period heresies abounded, and various councils had been held with a view to their suppression. In the rapid growth, therefore, of this modification of the Church, which enlisted the sympathies of so many thousands of persons who varied in their belief, was it to be wondered at if error manifested itself in the monastic orders at this early stage? This conduct of the fathers, however, must have had a leavening influence for good. The different orders were under episcopal supervision, and a

priest of the secular clergy was appointed to act at the head of each monastery as abbot. They served as schools and nurseries of the Church, and the inmates were frequently chosen and ordained to serve in the sacred ministry. The monastic duties before spoken of were—

Legenda
Monas-
tica.

Sometimes earnest labour,
Sometimes stedfast prayer,
Sometimes patient suffering,
Sometimes anxious care.

CHAPTER III.

THE ORIGIN OF MONASTICISM—CONTINUED.

The origin of nunneries seems to have been coeval with the establishment of monasteries. The success of these female communities is ascribed to S. Syncletica, of a Macedonian family settled in Alexandria. She was contemporary with Anthony. Many nunneries were founded in Egypt, Syria, Pontus, and Greece. Orders were also formed amongst Gregorians, Meronites, Mingrelians, and Armenians. These institutions were not so flourishing as monasteries were. Ladies of rank did not readily offer themselves as nuns. S. Basil and others amongst the fathers assisted in their regulation, though they are said not to have been so well conducted

as monasteries. In the regulations it was ordered that the steward, the confessor, and the chaplains, the only males employed in convents, should be eunuchs, but, says Waddington, "we do not learn whether this precaution was usual in the nunneries of the East." The vows of obedience, chastity, and poverty were practised more or less, but they do not appear to have been made compulsorily binding for life.

It was about the middle of the fourth century that monasticism was adopted in the West. S. Athanasius, who was a friend of Anthony, introduced the subject into Italy during his stay at Rome; Ambrose, the Archbishop of Milan, became its patron. On the arrival of Athanasius with his band of monks, he soon won the approval of the Romans, and established monastic orders amongst them. Other parts of Italy soon countenanced the system and founded suitable establishments. It also extended itself into France, where Martin of Tours laboured zealously for its advancement. Cassian put forth assiduous efforts at Marseilles and in the neighbouring islands, where he gained numerous followers. Honoratius, Bishop of Arles, testifies as to its existence in the Isle of Lerinus. Western Africa received the seeds of monasticism, being transmitted to it from Italy. Some have asserted that monasticism was connected with druidism in Ancient Britain, but history is silent on the question. Bede says, "It was contemporary with the establishment of Christianity." It is

Bede,
lib. I.,
ch. xx.1.

Fos-
brooke's
British
Monas-
ticism,
vol. I.,
p. 1.

said by Fosbrooke not to be earlier than the fourth century, and that the rule of Pachomius was then followed. There existed in North Wales, at Bangor, a flourishing monastery in the fifth century. The famous monastery of Bangor, in Ireland, founded by one

Mosheim's
Ecc.
History,
vol. II.,
p. 21.

Clugnal, had 3,000 inmates, who dispersed themselves over Gaul, Germany, Switzerland, and the whole of the Northern regions. We further notice in the year 596

Arrival of
Augustine, 596.

the arrival in England of the monk, S. Augustine, with a band of forty others, who were sent by Gregory, with a view of converting England to Christianity. He was of the order of S. Andrew, and Abbot of one of the seven monasteries founded by Gregory I. He took up his residence at Christ's Church, Canterbury, and established the monasteries of S. Peter and S. Paul, which were richly endowed by King Ethelbert. At this period monasteries had been established everywhere. Ninias and Columba had laboured in the advancement of monasticism in Scotland.

As convents for females had been founded in the East, they were adopted also in the West by Scholastica, the sister of S. Benedict, whose rule became famous throughout Europe. In addition to the Benedictine nuns there were various other orders, such as canonesses, nuns of the hospital, nuns of S. Dominic, the Carmelites, and lastly Ursulines. Various writers have expatiated on the excellences connected with those institutions, as having effected great good in their day.

We may observe that monasticism in the West acquired a more developed character than it had in the East. This was owing to the fact that in the East it had not found its level. The growth of doctrine and the fall of Pagan Rome caused it not only to spread itself on every side, but also the conversion of the different hordes of heathen conquerors, who had settled in or near the capital, and who still retained many false tenets of the heathen deities, conduced to modify and consolidate Roman Catholicism, as in some measure it now appears. Some persons have entertained the view that the Romish dogma concerning purgatory, works of reparation, and the belief in the meritoriousness of unduly mortifying the body, is the blending together of the doctrines of heathen philosophy with Christianity.

CHAPTER IV.

THE INFLUENCE AND RESULTS OF MONASTICISM.

As it is difficult in many cases to separate the results from the influences of monasticism, I will speak of both as I proceed consecutively in each chapter.

They have indeed been manifold. For many ages monasticism acted as a powerful lever in regulating the

opinions of men, imbuing them with a missionary spirit, educating those who in their turn became teachers of others, exercising Christian sympathy upon those without in the world, and by making their labour of love felt and reciprocated by others. These influences have been widespread and effective, both in kingly circles as well as amongst the illiterate. The growth of states and kingdoms has been retarded or encouraged, and eternity alone will be able to unfold the results which will ever be experienced by mankind.

EDUCATIONAL INFLUENCE AND RESULTS.

When monasticism was established in the East, its religious houses became most useful for educational advantages. They served as schools and colleges, and soon became the handmaid of the Church. Many of the early fathers not only became patrons, but also received educational advantages from them themselves. Mabillon, in his "Etudes Monastiques," enumerates several, as Gregory, Nazianzen, Chrysostom, Epiphanius, Jerome, and others, who studied for a greater or less period in monasteries. S. Basil in the first instance established a school in his monastery for the reading of sacred history as distinguished from profane, and appointed rewards for superior merit. "Nunquam de manu et oculis recedat liber," says S. Jerome; and it is from the same monastic student that we have received

Etude's
Monas-
tiques,
chap. xv.

that much contemned precept, "Ne ad scribendum cito prosilias, multo tempore prius disce quod doceas." One striking influence existing in the earlier monasteries was the encouragement given to studious monastics to study, with a view of entering the ministry of the Church, which custom was continued through the middle ages in the West, and which assisted very materially in supplying the vacancies occurring amongst the ranks of the secular clergy. S. Benedict established schools which were inseparably connected with his monastic institutions, and the practice became universally adopted in the West. These schools were of an elementary character. There were many circumstances which had already occurred that conduced to bring about a decline of learning. This decline was especially apparent about the end of the third century. Civil learning eventually disappeared and, the office of instruction fell entirely into the hands of the clergy. Municipal schools of the empire also gave place to cathedral or episcopal establishments, which in every diocese were attached to the residence of the Bishop. In addition to these, the elementary monastic schools scattered throughout the empire had much influence upon society.

In the seventh century learning began to revive. Theodore, the Monk of Tarsus, consecrated Archbishop of Canterbury, was one of the most learned men of the age. His "Penetential work which he published won for him the title of Philosopher." He possessed

great learning in Latin and Greek literature. He strove much to diffuse education throughout the land, and was called also by some "The Parent of Anglo-Saxon literature."

In the eighth century, two very eminent teachers are said to have gone from Ireland to France, "incomparably skilled in secular and sacred learning." Charlemagne employed them to educate the youth of Gaul and Italy. Dungal, another Irish monk, won some renown for his lectures in Italy. Alciun, also one of the most learned men of this period, was teacher of the Monastic and Episcopal School at York, and became tutor to Charlemagne and the principal officers at the Imperial Court. The Emperor did much to encourage the clergy as teachers, and to resuscitate learning throughout his dominions. When the Latin tongue became dead, monasteries did much in preserving it by the use of the liturgy in that language. In fact the monks, as a body, were the most learned men of the middle ages. Hallam says, "Almost every distinguished man in this period was either a member of a chapter or of a convent," and that "the monasteries were subject to strict rules of discipline, and held at the worst more opportunities for study than the secular clergy possessed, and fewer for worldly dissipations."

Hallam's
Middle
Ages,
p. 598.

Adhelm, Bede, Alfred the Great, Dunstan, and Anselm, were mighty in their literary influence. In most instances by their learning they adorned society, and won

for themselves the praise of their fellow men. Under the superintendence of Dunstan, monasticism in England exerted a special influence upon the Church. It cannot be denied that he was extremely crafty in giving preference to the monastic orders by raising them to a more prominent position than they had heretofore held. Blunt remarks that Dunstan, "strictly speaking, was the founder of the monastic orders in England. They regarded him, whilst living, as their fearless champion, and, when dead, as their most powerful intercessor. He gave a triumph to their party which they never forfeited, and having once by his means taken the lead of the secular clergy, they kept it to the Reformation. From amongst the ranks of the monks of Abingdon, Winchester, and Glastonbury, the three greatest monasteries in England, and from the last more especially, which was Dunstan's own abbey, were for a long time chosen almost all the abbots, principal ecclesiastical officers, and bishops of England." The literary discipline of the monastery raised the regular clergy to very eminent positions throughout Europe; most of the popes and even Cardinals of the eleventh century rose from their ranks. Thus did the Church reap the benefit of monastic learning. But further, the mendicant orders of more modern date played an important part amongst the learned of the Universities of Cambridge and Oxford. They consisted of Franciscans, Dominicans, Carmelites, and Augustins. The above writer

Blunt's Ref.,
p. 26.

Hist.
Litt.
de la
France,
siècle xii,
also Wadd.,
vol. II., p.
276, note.

Wedding-
ton's Ch.
Hist., vol. II.
p. 247.

says, "They cultivated learning with great success, filled the professors' chairs in the Universities, searched out manuscripts and multiplied copies, collected libraries at any cost; not a treatise on the arts, theology, or the civil law appeared, but the friars bought it up." The greater monasteries amongst these orders would frequently rouse themselves, and found halls and colleges at the Universities where their followers could study, in order that they might retain possession of those seats of learning. In concluding this chapter, we can but advert to the probable fact, that the vast influence which the monastic orders had over the Church and the literary world during the middle ages, proved not only to be a pioneer to the Reformation, but also the provider of that curriculum of study at our Universities which, when appreciated, is calculated to adorn the minds of men in every successive generation. It was no doubt the beginning of what was to become world-wide in its effects, developing itself in the inventions and discoveries of science and art, the results of which we are now enjoying. During the long period of the middle ages, the lines of Ben Jonson might be appropriately applied to those monastic institutions—

Goodness gave the greatness,
And greatness worship; Every house became
An academy of honour.

CHAPTER V.

MISSIONARY INFLUENCE AND ITS RESULTS.

CHRISTIANITY is necessarily operative in its character. When, therefore, its principles are entertained and cherished, they have a leavening influence upon others. As these features of it were observable in the Apostles who went forth to evangelize the world, so were they in their successors, who were also imbued with a missionary spirit. During the age of monasticism, missionary zeal on different occasions manifested itself. If the founders had been hostile to this object, monasticism could not have spread with such rapidity. Happily, their vow did not bind them to continual seclusion. When, therefore, Christianity had fairly diffused its principles throughout the greater part of Europe, God raised up His chosen servants to extend more widely His kingdom among the heathen.

In the fifth century, Ninias proceeded from a monastery in North Wales to convert by his preaching the Southern Picts to Christianity. He laboured with great success, built a church, and became bishop in that country. In the next century, Venerable Bede relates how that Columba, abbot of a monastery in Ireland, went with a band of monks on a mission to the Northern Picts. He is styled "The great Monk of Iona." He laboured long in Ireland, and went to ac-

Ninias.
Cutts'
Turning
Points of
English Ch.
Hist., p. 48.

Columba.
Martineau's
Ch. Hist. in
England,
p. 17, vide
M. de Mont-
talember
on "Iona,"
vol. III.

comply among the Northern Picts a work similar to that effected by Ninias among the Southern Picts some years before. Settling with a band of twelve monks in Iona, he made the small island the centre of missionary operations, and with them laboured in Scotland, Ireland, and England.

Dr. Vaughan says that "the Northern half of Anglo-Saxon Britain was brought to the profession of Christianity by the direct or indirect influence of the disciples of Columba. Through Bernicia and Deira the influence of the Scottish missionaries extended to East Anglia, to Mercia, and even to Wessex." S. Patrick had also long before brought Ireland to the faith, and had filled the land with schools and monasteries, making it emphatically a missionary centre.

Vide Dr. Hook's Lives of the Archbps. of Canterbury.

S. Patrick. Neander's Ch. Hist., vol. III., pp. 172, 178.

Aidan. Bede, lib. III., ch. 17. Finan. Outts' Turning Points of English Ch. Hist., p. 61.

Aidan laboured for the conversion of Northumberland and Yorkshire, while Finan strove to publish the gospel in Essex, Wessex, and Mercia. In the year 596, S. Augustine arrived on the shores of England with a band of forty monks, having been sent from Rome by Gregory, with the intention of converting it to Christianity. He was received by Ethelbert the King, who became one of the first converts, and soon the whole of the Heptarchy was brought under the influence of the Gospel. England had now a noble work to do, viz., to contribute supplies towards evangelizing the neighbouring heathen, and then other regions more remote. Bishop Wilfrid's mission to Friesland was not attended

S. Augustine

Wilfrid.

with any lasting results, but he set an example to others who were more successful.

In the year 690, Willibrord, an Irish monk, sailed with eleven others to the North of the Rhine; they laboured successfully, and converted a great part of Friesland. But the most successful missionaries of these times was Winfrid, or Boniface, known by the title of "the Apostle of Germany." Being a monk, he acquired some fame as a teacher, and was gifted with pulpit eloquence. He was ultimately made Archbishop of Mentz, and laboured assiduously in the missionary cause. He was the founder of several monasteries, the largest of which was at Fulda, in the country of Hesse. With the consent of the Pope and Sovereign, he established new Bishoprics in different parts of Germany, some of which he bestowed upon his English fellow-labourers. He also procured the assistance of several English ladies, who co-operated with him in the foundation of nunneries in different parts of Germany, and were appointed to preside over them. About a hundred years hence it pleased God to raise up Aschar, a monk, whose heart was affected with missionary zeal to evangelize the heathen. He was born near Corbie, and was educated as a missionary there. The scene of his labours was in the North, amongst the Scandinavians. In most respects he was the very opposite to Boniface. "In Boniface," remarks Neander, "there was a resemblance to the Apostle Peter; in Aschar to the Apostle

Willibrord.
Bede, lib.
III., ch. 27.

Boniface.

Lingard,
vol. II., pp.
336, 353.

Aschar.

John. In Boniface there was more of ardent, impetuous power ; in Aschar more of quiet, but active love."

The first mission was in Denmark, in A.D. 826. After this another commenced in Sweden, which was entrusted to Rishop Gauzbert. In Denmark, he had established a school for Danish youths, who were educated for the work of the ministry. He was made Archbishop of Hamburg. Thirty-three years he laboured amongst the Norsemen, seeking in every way their spiritual good, and winning his way to their hearts by the power of gentleness and truth. He spent his last few days in arranging missionary stations, and then, with his eyes raised up to heaven, he uttered, amongst other sentences of Holy Scripture, "Father, into Thy hands I commend my spirit," and fell asleep in Jesus.

Adalbert.

The Gospel having been propagated amongst the Celtic and Teutonic races, God in His providence raised up Adalbert, who became an eminent missionary to the Slavonic tribes. The field of his labours embraced the population that spread over Russia, Poland, and Prussia. These tribes were amongst the last in Europe to hear and receive the Gospel. Those of Pomerania were converted to the faith in the twelfth century by the missionary Otto, who was in consequence called "the Apostle of Pomerania."

Otto.

Raymund
Lull.

About the close of the thirteenth century, and the beginning of the fourteenth, Raymund Lull, who was a native of Palma, and of noble birth, laboured as a mis-

sionary in Africa. His missionary zeal was greatly aroused by the Franciscans, who had renounced the idea of solitary life in the monasteries, and had gone forth amongst the masses to preach the Gospel. He made himself master of Arabic, and spent many years in labouring amongst the Saracens, Moors, and Hebrews. He was learned in philosophy, for which he acquired a name. He suggested that missionaries should first prepare themselves for their work by studying well the language of the natives. By combining science with his theology, he has been called "the philosophic missionary," and from his tact he may be said to have been the pioneer in far distant times of the Moffats, and Livingstones, and Krapfs, who in our own day have lived and died for Africa. But we notice lastly, that about this period much missionary zeal was manifested by the Franciscans and Dominicans, who carried the message of peace to the Tartars in the North of Asia. They laboured successfully, and various supplies were sent them, until John of Monte Corvino so distinguished himself, that Clement V. created an Archiepiscopal See, and appointed him as the first Archbishop. Seven other Bishops were now sent over to his assistance. "The number of Christians became so considerable both among the Chinese and Moguls as late as the year 1870, and they were still increasing, when they were suddenly swept away and almost exterminated by the Mohammedan arms."

Franciscans
and
Dominicans.

Wadding-
ton's
Ch. Hist.,
vol. III.,
pp. 359, 360.

That inherent principle existing in the Christian religion, though surrounded by many errors, is still conducive to the amelioration of man's lost condition. So must it have been during the dark ages. When, therefore, many of the evils of monasteries were swept away at the dissolution, the Church of England became purified, and was placed in a position to enable her to evangelize the world. The results which have succeeded such monastic missionary influence are undoubtedly the establishment of the vast societies of regular organized missions to the heathen and colonies. It cannot be too much to say, therefore, that the Church Missionary Society, the Society for Promoting Christianity amongst the Jews, the Propagation Society, and others of the like nature, organized by the more Evangelical sects are the very outcome of that same influence which had been leavening the masses of mankind even from Apostolic times.

And may Thy Gospel light,
On heathen darkness shine ;
Give to Thy servants might,
That of Thy love divine,
They may the glorious tidings bear,
And waft Thy mercy everywhere !

CHAPTER VI.

THE INFLUENCE AND RESULTS OF MONASTERIES IN PRESERVING MANUSCRIPTS.

IN a civilized and enlightened nation monasticism rather retards the progress of science and literature than promotes it. During the long period of the dark ages, when civilization was not predominant, monasticism was, therefore, of great benefit, and helped immensely to correct vice, and to inculcate and infuse into society a greater desire for letters. At that time, when manual labour was on the wane, and fell into disuse amongst the monastics, they necessarily betook themselves to study and contemplation; intellectual culture took its place; their houses became great repositories of learning. It is shown by the learned author of "Monastic Studies" (Mabillon) that the prevalence of literary industry by direct historical evidence, by the multitude of ecclesiastics who emerged from them, by their libraries, and by express reference to the rule of Benedict respecting education, that much was done to revive and increase learning. Many of the precious monuments, both sacred and profane, were carefully preserved and handed down to us. The diligence manifested in the transcription of valuable models, and the circulation given to them, infused a desire for literary zeal. The first Abbots of Wearmouth were men of noble birth, who

did their utmost to cultivate the knowledge of the fine arts, and to furnish their monasteries with stores of learning by acquiring books from foreign parts. At Cambridge and York, and elsewhere, libraries were collected, and their fame was celebrated on the Continent. In the catalogue of the library of York, preserved in Alcuin's writings, we find not only treatises by the fathers of the Church both in Greek and Latin, but also several of the most celebrated of the ancient classical writers.

Before printing was invented the process of making books must have been very slow, and the education of the lower classes in society much retarded. To a certain extent, the evil was remedied by the continuous labours of monastics, who learned the whole art of bookmaking. They were transcribers, illuminators, and bookbinders. Illuminations were effected on an extensive scale, and consisted both of ornamental lettering and the drawing of pictures for books. Innumerable copies of the Holy Scriptures were multiplied, and separate portions of theology and ancient literature were committed to these cultivators of learning in the cloister in times of violence and confusion. Valuable commentaries of inspired writings were also carefully preserved among their transcriptions. Hallam considers that, "when the Latin tongue became dead, the monasteries throughout Europe became great repositories of learning by preserving manuscripts and docu-

ments in Latin, and thereby much good accruing to the world. All our manuscripts have been preserved in this manner, and could hardly have descended to us in any other channel, at least there were instances when no royal or private library existed," also "that learning was preserved by means of the use of the liturgy in the Latin tongue." The great diligence of monastics in the eleventh century was an important step after the devastation of the four preceding ages towards the revival of ancient and the creation of modern learning. Also in the next century we find S. Bernard inculcating the duties of writing and copying as the best substitute for manual labour. The earlier monks entirely renounced profane literature, and pursued a theological and contemplative course, but in later ages, both the former as well as the latter besides various arts were studied.

The mendicant orders who were of a literary character were assiduous in their efforts to advance learning in the Universities of Oxford and Cambridge. They searched out manuscripts, multiplied copies, and collected libraries in which were books on the arts, theology, and the civil law. "Everyone must admit," observes a learned writer, "in passing an impartial judgment on the utility of monasticism, that its houses were, during the dark ages, the magazines of literature and the repositories of science; and we may, I think, agree with the Abbé Fremord, that "an Alexander, a

Day's
Monastic
Institutions
p. 30.

Mosheim's
Ecc. Hist.,
vol. II., p. 13

Cæsar, a Homer, a Virgil, a Cicero, a Plato, a Demosthenes, and a Tacitus would have remained entirely unknown to us had it not been for the labours of monks and recluses," to whose indefatigable pens each lover of science and literature must confess that he owes a large debt of gratitude." How manifold must be the results of the literary labours of the old monks. The Press has no doubt, in some measure, grown out of monasticism, and is now only calculated to meet the increased wants which have been created by the gradual progression of science and literature. The British and Foreign Bible Society, the Society established for Promoting Christian Knowledge, the Religious Tract Society, the Church of England Book Society, and other similar institutions are different features of the Press, which, by its multiform exertions, has superseded the literary diligence of innumerable hosts of monastic scribes, who once wrote as with the pen of a ready writer.

We are indebted to S. Jerome for the Latin Vulgate, which was the fruits of much literary toil in his monastery.

CHAPTER VII.

INFLUENCE AND RESULTS OF MONASTIC
MANUAL LABOUR.

CARLYLE, in speaking of religion, intimates that it is inseparably connected with labour. "Admirable" says he, "was that of the old monks, 'Laborare est orare, work is worship.' " To have nothing praiseworthy by which to occupy one's time affords an opportunity to Satan to penetrate the soul. Manual labour was incorporated into the monastic system from its earliest antiquity, and must have had a very wholesome effect as regards health. Regular portions of time were daily devoted to certain occupations. In the earlier age, when monasteries were not enriched with lands, their manual labour consisted of useful manufactures, such as the making of mats, baskets, and cutlery, while some also engaged in the art of weaving. The articles when finished were readily sold. When, however, the religious houses became endowed with lands, the large tracts of barren desert in the surrounding vicinity were cultivated by personal industry. Their estates in the eighth and ninth centuries were carefully superintended. The growth of towns was encouraged, and cities were enlarged and benefited. The monks were great cultivators of the soil, and as

Carlyle's
Past and
Present, p.
172.

such raised themselves to a greater degree of comfort and civilization than the vassals of adjacent baronies in England. The Saxon monks showed themselves to be the benefactors of their countrymen by their efforts of manual labour. The Domesday Book, in speaking of the laws of England after the Norman Conquest, describes the Church lands as being much better cultivated than those in the possession of laymen. The portions allotted to monasteries were often very difficult to cultivate, being very barren, marshy, and over-run with forests. But the difficulties soon vanished. Fens were drained, forests cut down, roads made into the very heart of the wildest solitudes; and in places which only recently appeared inaccessible to man and beast, beautiful meadows and abundant crops were the fruits of toil. The monks of Coldingham tilled the coast of Northumbria, Bamborough, Hartlepool, Whitby, Tynemouth, Jarrow, and Wearmouth. The Fenny regions, extending for a distance of sixty-eight miles from Wane-fleet to the borders of Suffolk, were drained and improved by the monks of Croyland, Thorney, Ely, Ramsey, and Medeshomestede. In the fine country in the North of Italy, and all through Europe, lands were redeemed from barrenness by the industry of the monks, and wherever monasteries were placed their influence was felt in this respect.

Lingard,
vol. I., pp.
287, 288.

The testimonies of reliable historians corroborate the preceding observation. Hallam says, "Many of the

grants of land to monasteries which strike us as enormous, were of districts absolutely wasted, which would probably have been reclaimed by no other means. They chose for the sake of retirement secluded regions, which they cultivated with the labour of their hands. We owe the agricultural restoration of the great part of Europe to the monks. Several charters are extant, granted to convents, of land which they had recovered from a desert condition after the ravages of the Saracens."

Hallam's
Middle
Ages,
p. 642.

Turner, also, on Anglo-Saxon husbandry, observes, "That the Domesday Survey gives us some indication that the cultivation of the Church lands are much superior to that of any other order of society. They have much less wood upon them, and less common of pasture, and what they had appears often in smaller and more irregular pieces, while their meadow was more abundant and in more numerous distributions." We are, therefore, greatly indebted to the monks for the vigorous efforts put forth by them in husbandry. Succeeding generations have enjoyed the fruits of their toil.

Turner's
Anglo-
Saxon, vol.
III., p. 607.

Only willing service,
High in heaven is stored;
Ne'er a grudging labour,
Bring we to the Lord.

Legenda
Monastica.

CHAPTER VIII.

ARCHITECTURAL INFLUENCE AND RESULTS.

THE Jewish Church and polity having been superseded by the Christian dispensation, the daily sacrifices were no longer required in the Temple. The atonement of Christ made "once and for all" was to be held in continual admiration. As soon, therefore, as the Church and State became Christian, church architecture assumed a form more suitable to its requirements. Churches began to be built with transepts and nave, in a crucial form, to symbolize the crucifixion. St. Peter's and St. Paul's at Rome were constructed in this way, and became types of the Christian churches throughout Europe. The Greek churches were constructed in the form of a Greek cross, while those in the West were in the form of a Latin cross. Up to the seventh century, the style of church building was very meagre in England, but afterwards it became so improved that it was renowned for its beauty throughout the world. Hitherto they had had rude wooden edifices, thatched with reeds, and plastered with mud, with perforations to admit the air and light. But there were exceptions to this. In the fifth century, Venerable Bede speaks of Ninias the Monk, who built a church of white stone in the North of Britain for the use of his converts, from

which circumstance the place was called Whitherne. Churches now commenced to be built of stone, and had roofs covered with lead, windows of glass, surrounded with porticos, and supported by rows of pillars. But a more ornamental style of architecture now followed. The inside of the edifice was frequently more beautiful than the building itself. At festivals the walls were hung with hangings of silk. The altar, in some cases, would be covered with plates of gold and silver, and the books, thereon partook of the same character, being in letters of gold on a purple ground. The chancel would be illumined with a number of lights at mass. The learned Bennet Biscop adopted the practice of ornamenting the walls with illustrious paintings of the types of the Old Testament, and scenes of the history of Jesus Christ from the Gospels.

The heads of the monastic establishments first gave an impulse to the art of building those ecclesiastical edifices which are now the glory of our land. The abbey of Wearmouth was raised under the auspices of Bennet Biscop; the monasteries of Ripon and Hexham were planned by the genius of Wilfrid, and won the admiration of the writers of that age. One of the earliest cathedrals built in England was that of Lichfield, which dates from A.D. 656, erected by King Oswy. A church had been built at York even earlier than this by King Edwin, on his conversion in the year 627. This edifice was burnt down, and the present cathedral

dates from 1137. The cathedral at Canterbury was built by Ethelbert on his conversion to Christianity. The old monastery of St. Bees has been turned into a Theological College ; there is also in connection with it the Priory Church. The abbey first erected at Westminster was founded on the ruins of the temple of Apollo, by King Lucius, and was rebuilt in the year 610, by the Saxon King Sebert. It was again destroyed in the Danish wars, and in the year 958 was restored by Dunstan. St. Paul's Cathedral was founded in the year 604, and was rebuilt in the year 961. Again, in the year 1666, it was destroyed by fire, and rebuilt by Sir Christopher Wren. In the ninth and tenth centuries other cathedrals were built, such as those of Worcester, Durham, Lincoln, Bath and Wells, Chichester and Coventry. The church builders were famous for the genius they possessed for those useful arts. The bishops and abbots, such as Dunstan and Ethelwold, did not think it beneath them to engage in mechanical labour for ecclesiastical purposes. And now we enter upon a period when it greatly revived and advanced towards perfection. During the eleventh and twelfth centuries all Western Europe was full of the spirit of chivalry, and freely entered the ranks of the Crusades to rescue the Holy Land out of the hands of the infidels. It is the opinion of many learned men that the magnificent buildings, which displayed great architectural skill and beauty, in the

East, gave them a stimulus for improvement in the fine arts.

"It is a curious and interesting fact," says Sir Richard Westmacot, "that we may date from the second to the sixth crusade, or from the year 1144 to 1228, the establishment in this country of nearly six hundred religious foundations. Their intercourse with the more noble with whom the Crusaders had mixed had attracted attention also to the sister arts, and painting and sculpture were called in to assist in the embellishment of these pious edifices." In the twelfth century "the Anglo-Norman style" exhibited remarkable improvement, and introduced the pointed arch in conjunction with the semi-circular arch. But in the next century the semi-circular arch was discontinued to be used; the pointed one being preferred, which was called "the Early English style." The chief characteristics of it were elegance, lightness, and simplicity. The cathedrals of Salisbury, Wells and Lincoln, and the nave and transepts of Westminster Abbey, rebuilt under Henry III., in addition to many other noble monuments of art, are given us under this order of architecture. "The Early English style" gave way to the more ornamental kind called "the Decorated English style," of which we find specimens in the Cathedral of Exeter, and part of York Minster, and Lichfield, and the cloisters of Norwich Cathedral. The next is called "the Florid style," on account of the

Sir Richd.
Westmacot
on
Sculpture.
Lecture IV.

profusion and minuteness of the ornamental detail. It was also called "the Perpendicular style." It prevailed until the reign of Henry VIII., and some of the most remarkable specimens of it are King's Chapel and King's College, Cambridge, and Henry VII.'s Chapel in Westminster Abbey. These various styles are all gradations of the English Gothic, and show its progress towards perfection until we arrive at the Reformation.

Professor Cockerill gives some interesting particulars about church architecture, and speaks of its associations when monasticism was predominant. He observes, "According to *More Romano*, it was enough that the plan described the cross, the universal 'in hoc vinco,' but according to *More Germano*, the Saviour Himself was to be figured; the choir, therefore, was inclined to the south, to signify that 'He bowed His head and gave up the ghost' (John xix. 30), and there are few cathedrals in which this deflection is not remarkable. The nave represents the body, and the side which 'one of the soldiers pierced' (John xix. 34), considered to be the south, as the region of the heart, is occupied at Wells by a chantry, at Winchester with the chapel of William of Wyckham, and is constantly the pulpit from which the faithful were reminded to 'look on Him whom they have pierced' (Zach. xii. 10), 'who was wounded for our transgressions' (Is. liii. 5). For the same reason the south was considered the most holy: the Old Testament was represented on that side,

Professor
Cockerill on
Architecture.
Lecture IV.

while the New Testament, and the local or national hagiology was placed on the north." He also observes, "At the head of the cross was the chapel of the Virgin of the Fountain of Intercession, with her Son. At the foot, the west end, was the 'Parvis, supposed by some to be a corruption of 'Paradis,' that happy station from which the devout might contemplate the glory of the fabric, which was chiefly illustrated in this front, and from whence they might scan the great sculptured picture, the calendar for unlearned men, as illustrative of Christian doctrine, and of the temporal history of the Church under its princes and its prelates. Three great niches leading into the church, the centre one often alone forty feet wide, were adorned with the statues of the Apostles and holy men, who marshal us the way that we should go." "In front were the genealogy of Christ, the final judgment, the history of the patriarchs," &c. Amongst the patrons of modern times of ecclesiastical and civil architecture, are the Freemasons, who consist of all ranks and professions of men. Since the Reformation, many Diocesan Building Societies have been organized, with a view of encouraging the erection of churches in poor and populous districts by making grants of money.

CHAPTER IX.

INFLUENCE AND RESULTS OF MONASTIC
SYMPATHY FOR THE POOR.

THE monasteries established in the early ages were intended for the discharge of moral, social, and religious duties. As soon, therefore, as they were possessed of sufficient means, their houses were thrown open to entertain pilgrims and travellers. This practice they adhered to with fidelity. Where inns had not been adopted, and the law not securing the safety of the stranger, such houses afforded rest and hospitality. During the centuries of confusion, when the Western empire was being subverted, they became powerful in alleviating the necessities of the lower orders of society. Muratori shows that the use of inns as places of reception for strangers were not properly established until a much later period, and throws great light on their nature and use. However, whatever excellence was connected with them they may be said to have derived from monasticism. In the midst of superstition and ignorance as it existed in the monastic orders, the influence of the Gospel notwithstanding, helped to leaven the masses. In the eighth century, there was scarcely a monastery in the East or West but what had its reception house or hospital attached to it. The attentive reader of early Church history cannot fail to be familiar with such names as Xenodochia, Gerontocomia, Nococomia, Orphanotro-

Muratori's
Desertation,
37 and 56.

phia, Brephotrophia, and Ptochotrophia, which institutions were greatly patronized by S. Basil, S. Chrysostom, and must necessarily have proved a blessing to the Church. In the West, the monasteries were much more enriched by the wealthy, and in this respect by far eclipsed those in the East. The adaptation of the Gospel to the wants of the poor did much to console the afflicted, and caused monasticism to predominate and influence not only the secular clergy, but also society at large. It must not be denied that much was done by the secular clergy to alleviate the wants of the poor. The chief minister of the parish had the distribution of the relief. The bishop, therefore, dispensed from the cathedral such doles to the necessitous as might serve. Bede. lib. III. cap. 28. Moreover, every parish in the Anglo-Saxon Church had its Xenochium. As early as Charlemagne tithes were given to the poor to the extent of one-third of what was collected. The remaining two-thirds were for the maintenance of the clergy, and the reparation of the fabric of the church.

The orders of the Knight Templars and other Crusaders necessitated the labours of those Holy Sisters, who did much to console and relieve the condition of the wounded. And the more modern order of the Ursulines, that originated in the year 1537, was one which had for its object that of pure benevolence, viz. : to visit the sick, to relieve the poor with alms, to console the miserable, and to pray with the penitent. These

charitable duties they executed without living in any community peculiar to their order, and without the obligation of any monastic vow. In millions of instances these offices were performed so admirably by them that they won the highest praises of society. Even Voltaire spoke most highly of their virtues and charitable deeds. There are some sisterhoods established of late in connection with the Church of England which might, if conducted well, be made to do it great service, and become an incalculable blessing. But of this subject I will speak more particularly in the closing chapter. But how important is it that ladies of education should be induced to work for God by trying to advance His Kingdom. The names of Sister Dora, Miss Nightingale, Miss Marsh, Miss Bosanquet (who became Mrs. Fletcher, of Madely), Lady Colquhoun, Hannah Moore, and Elizabeth Fry, stand out in strong relief as some of those highly gifted and much devoted spirits that shine as lights in their generation. Is it not possible that they may have caught the zeal of the holy women of former ages, and that their examples are but the results of that under current of Christian influence which will ever flow on while time shall last? To what extent we have been influenced by the past ages in our female philanthropy, in working our present organizations of hospitals for the sick, mothers' meetings amongst the poor, Sunday schools, and cottage readings, is not very easy for us to determine.

CHAPTER X.

MONASTIC INFLUENCE AND RESULTS OF THE
MUTUAL GROWTH OF CHURCH AND STATE.

As to the legality of the union of Church and State, our Saviour never once questioned, but we find him rather encouraging it. When, therefore, the State religion of ancient Rome began to wane, it eventually yielded in the reign of Constantine to the Christian religion. Princes in the East conferred gifts of lands to monastic establishments, which were cultivated by the monks. Others amongst the nobility followed their example, and they were soon able to purchase estates for themselves. Bishops were entrusted with the alms and oblations of the people, with which they remunerated their clergy. In our country the Church and State gradually, from a very early date, became united by the efforts and zeal of Christian missionaries. It was very natural that when S. Patrick, Columba, Ninias, and other missionaries in England, Ireland, and Scotland, preached the Gospel, it would easily take root in the hearts of men and become valued. Hospitality would be shown them, and offerings given for their support. This, as a natural consequence, took place. When a king or a prince was made a recipient of Gospel privileges, property and other offerings were

given to support the members of the infant community. At a very early period in the Christian era, monasteries were endowed, and the monks tilled the land and lived on the produce. They became very numerous in Britain and Ireland, long before the arrival of Augustine, and were superintended by bishops and abbots. In marking the growth of Church and State we should remember that the secular clergy were inseparably connected with the religious houses. S. Patrick was Bishop in Ireland, Ninias in Scotland, S. David in Wales, and all three were connected with monasteries. Their influence over the nobility was shown in causing them to assist in the erection of chapels and churches. In fact, before the end of the sixth century the British Church contained seven bishops and one archbishop. The first missionaries had not only preached the Gospel in Ireland, Scotland, and Wales, but had penetrated into the northern counties of England, to West Anglia, Mercia, and even to Wessex. On the arrival of Augustine, the King was soon influenced to give rich endowments to the Church and monasteries at Canterbury. In due course the conversion of the remaining portion of the Heptarchy followed, and additional bishops were consecrated. Hallam observes that "Donations of land were continually made to the bishops, and in still more ample proportion to the monastic foundations. These had not been very numerous in the West till the beginning of the sixth century, when Benedict estab-

Burton's
Ecc. Hist.,
p. 597

Lappenberg
vol. I., p. 133

Bingham's
Antiq., bk.
II., ch. xviii.

Abp. Bram-
hall, II.,
p. 406.

lished his celebrated rule. The ecclesiastical hierarchy never received any territorial endowments by law, either under the Roman Empire, or the Kingdoms erected on its ruins. But the voluntary munificence of princes, as well as their subjects, amply supplied the place of more universal provision. Large private estates, or as they were termed, patrimonies, not only within their own dioceses, but sometimes in distant countries, sustained the dignities of the principal sees." Endowments were not given to the Church as a whole, but to individual churches. It was not the endowment, therefore, of the Church of England, or of the diocese of Winchester, but of the church of "East Tisted," or the church of "Bishop's Sutton." Dugdale's Monasticon shows how, in accordance with the spirit and learning of the age, these endowments were registered with care by the regular clergy, but by the secular clergy were neglected altogether; still the growth was increasing and not the less sure. As, therefore, with single monastic establishments, so also with cathedrals and episcopal sees, their possessions were given them as individual churches by individual donors. It was thus that Ethelbert of Kent endowed the church of Canterbury, and Kynegils of Wessex the church of Winchester, and Edwin of Northumberland the church of York, and succeeding ages have followed their example. In fact, the custom has been followed by generous donors down to the present day.

Hallam's
Middle
Ages,
vol. II.,
p. 140.

Tithes had their origin and were encouraged as being of ancient Levitical institution, and borne out by the testimony of Holy Scripture. The State had, during the time of the Saxon and Danish incursions, caused many changes, but still continued to thrive along with the Church. In addition, then, to endowments, tithes began to be given to the revenues of the Church. Their object was threefold, (1) for the maintenance of the clergy, (2) for the repairing of churches, and (3) for the relief of the poor. Cathedrals were the principal residences of the bishops, and the centre of their labour. They received the tithes and apportioned them as they thought right. Ultimately, however, parishes were established in England, and each incumbent was entitled to a share of the tithes, which rite was founded on custom, as notified in divers royal charters. But when, in the history of the Christian Church, was the payment of tithes first enjoined by royal decree? In answer to this question, "Charlemagne was the first," says Hallam, "who gave the confirmation of a civil statute to these ecclesiastical injunctions. But it would be precipitate to infer either that the practice had not already gained to a considerable extent through the ecclesiastical authority, or on the other hand that it became universal in consequence of the commands of Charlemagne." It became a custom to assign the great tithes of many parishes, rectorial or vicarial, to some monastic institution, and to put a perpetual curate

English-
man's Brief,
p. 40.

to perform the duties for the smallest stipend. From the Norman Conquest to Henry VIII., the system of impropriations extensively gained ground. The Pope often exempted the monasteries and abbeys from payment of the tithes, which became a source of grievance to the secular clergy. The history of the mutual growth of the Church of England and the nation, through the various stages of development from infancy to manhood, has become powerful. It ranges over a period in which Briton, Saxon, Dane, and Norman exercised authority over the country. Freeman says, "The Church of England is the oldest institution in the realm. She had a history long before the British Crown was settled, before the basis of the British constitution was formulated, and before the British Parliament had an existence."

English-
man's Brief,
p. 9.

Freeman's
Norman
Conquest,
vol. I., pp.
31-33.

Another feature observable in the mutual growth of Church and State has been the gradual constitution of Parliament from early times. Prior to the Norman Conquest, as early as the sixth century, bishops, abbots, and priors were members of the "Witenagemot," which was also composed of cerols, the King's thegns, and various officers of the realm. At a later period, the "Witenagemot" was wholly transformed into the "Great Council," still there were to be found the same elements, clerics and laics. Ages passed away and the same constitution continued, being denominated respectively "The House of Commons"

Smith's
English
Institutions
pp. 136, 137.

and "The House of Lords," "The Temporals" and "The Spirituals." There cannot be the least doubt that the growth and standing of monachism in the middle ages did much to foster the principle of unity between Church and State, and was productive of many blessings which we now enjoy. One of the evils in connection with the present constitution of the Church is that the livings of private patronage may be sold. Another fault is that Parliament may, at the wish of the majority, both disestablish and disendow the Church and misappropriate the funds. Some have said that the inequality of the incomes of the clergy is a great evil, but this inequality cannot be avoided, owing to its present constitution by private patronage. And if we compare civil with ecclesiastical incomes we shall find that the positions and stipends of the former vary as much as those of the latter. Besides, the highest stipends in the Church, as a rule, will command great learning and ability, which only can enable it to cope with the difficulties and wants of this growing age. If there were no good incomes in the Church, then it is likely there would be a great dearth in the ministry. The national Church is the glory of England, and the foundation of its greatness. At first the Church and State of this land were small compared with other nations, but now they have advanced and become incomparably great. To what cause shall we attribute this? Not to the wisdom of her statesmen, nor to the

bravery of her army, but her greatness may be ascribed to her belief in God.

In the old abbey at Westminster the Sovereigns have been crowned for ages by the Primate. The business of Parliament opens with prayer by a member of the Church, showing our dependence upon God, who alone is able to direct His creatures. The whole country is divided into parishes, with a pastor appointed over each, that he may continually bring before his flock those great truths of Scripture which make wise unto salvation.

Cutts's
Turning-
points of
English Ch.
Hist., p. 76.

CHAPTER XI.

THE PHENOMENA.

WE now arrive at that period of the history of monasticism which necessitates a detailed account of some of the changes which took place, and of the leading characters that Divine providence raised up to effect His purposes. All through the dark ages monasticism played an important part, but now its imperfections were every day becoming more apparent. The revival of learning disclosed its ignorance and superstition. The cultivation of science and the march of intelligence

Wycliffe. throughout Europe laboured to burst the bonds. The indefatigable labours of Wycliffe, in the opinion of many, were a great gain to the Church, and the twilight of a brighter dawn was now appearing. Printing was ere long discovered, the restraints of the Papal Church could no longer be endured, and private judgment upon Scripture was now felt to be man's birthright.

John Gutenberg.

1. In the year A.D. 1438, we can see John Gutenberg, the first printer, concealing himself in the cloister of the old monastery of Strasburg, which had been deserted by the monks. He puzzled his brain by cutting wooden letters of the alphabet, and then arranged them into sentences. Day and night he laboured to develop his great design. Feeling conscious that his handiwork would become instrumental in bringing about a revival of learning, he thus laboured in hope of success. When the apparatus was made to act out the designs of the inventor no small change was effected in society. Information became circulated on various topics by means of the Press; the tardiness of transcribing soon gave way, and the Bible appeared in print. The Romish Church now looked upon Gutenberg with a jealous eye, but his efforts were destined to triumph.

Galileo.

2. In the next century was born Galileo, famous as a mathematician. As he developed his proclivities he advanced a step beyond that age, and struck a blow at the Copernican system. He ultimately published to the world that the earth was a planet, and had a rotatory

or diurnal motion, and that the sun, moon, and stars were stationary. This advancement of light the Church could not endure, as it seemed to be contrary to the teaching of Holy Scripture, and erroneous in point of faith; no private interpretation upon God's word being allowed. First he was tried by an assembly of Cardinals and the Pope, and was condemned; and, on retaining his theory, he was then brought before the Inquisition, and compelled against his will to recant. Thus was the right of private judgment denied him.

3. At this time also, there appeared another learned ^{Erasmus.} man, renowned in history, and celebrated for his wit and classical lore. I mean Erasmus. Hallam has remarked in his history of the middle ages, that "almost every distinguished man" at this time, "was either a member of a chapter or of a convent," so it was in the case of Erasmus. Having entered a monastery in his youth he felt the better qualified to deal with the evils of monasticism. He won many friends who were distinguished scholars, such as Sir Thomas Moore, Dean Collet, Henry VIII., and others. The post of Lady Margaret professor and Greek lecturer at Cambridge was conferred upon him. With indefatigable zeal he laboured for the revival of learning. His "Praise of Folly" and famous "Colloquies" contain specimens of wit, satire, and learning. "The supremacy of Erasmus in the world of letters" says Sir James Stephens, "was such as no other writer ever lived to enjoy." His ^{Sir James Stephens.}

efforts to advance the Reformation were best seen in his earnest desire to diffuse learning, which he did (1) by his exposure of ignorance, and his satirical attacks on the various superstitions connected with the monkish system, and (2) by the publication of his Greek Testament, containing paraphrases on the sacred text in Latin. This excellent work became circulated throughout England, but found its way more especially to the Universities of Cambridge and Oxford. The jealousies of the Church were now aroused at the circulation of the Scriptures, and the work of Erasmus was soon suppressed. Archdeacon Lee, who was a professed friend, now became the enemy of Erasmus; and adopted every measure possible to turn the tide against him. The confessors of the Universities strictly forbade the students to read Greek and Hebrew books, which they regarded as "the sources of all heresies." The Church of England had imbibed the same erroneous teaching as the Church of Rome, and denied men the right to interpret the Scriptures privately. D'Aubigné says, "The New Testament of Erasmus gave out a bright flash of light. His paraphrases on the Epistles and on the Gospels of S. Matthew and S. John, his editions on Cyprian and Jerome, his translations from Origen, Athanasius, and Chrysostom, his principles of true theology, his "Preacher," and his commentaries on various Psalms contributed powerfully to diffuse a taste for the word of God and for pure theology."

D'Aubigné's
Hist. of the
Reformation, bk. I.,
p. 42.

4. But further, Luther had now greatly distinguished himself in Germany. Having laboured to gain peace with God, he at length was comforted through faith in the death and merits of Christ. The boldness that this doctrine gave him soon evinced itself in his conduct. The cloister having failed to give peace, he at length threw off his monkish garb. The trammels of Popery could no longer restrain him, for he openly refuted and assailed its unscriptural doctrines. Every-where in Christendom a brighter light now shone. Empires and kingdoms which had been enslaved were now emancipated, and men hailed with joy a reformation in the Church. The labours of this bold and zealous champion, ere long became so conspicuous, that he earned for himself the epithet, as being "the monk that shook the world." In his career we also observe him struggling for the same freedom as did Gutenberg, Galileo, and Erasmus. Uzzah put out his hand to steady the ark of God, for "the oxen¹ stumbled," and the punishment which he drew upon himself and people was great. And many a modern Uzzah in the Church has maintained at all hazards the bigoted fanatical desire, a particular reading of God's law, and the Church thereby has suffered. The Jews of old clung tenaciously to the letter of the law, and the consequence was that they rejected the Messiah, the Lord of life and glory. Devout Romanists also, in the sixteenth century shrank from the torch of private

¹ Chron.
xiii. 9.

judgment held aloft by the Reformers, and what ensued was a breach by which Western Christendom was rent asunder, a breach which caused all the South of Europe to lag behind the progress of the world, and to fall backward in the march of spiritual civilization. How vast were the changes wrought by the influence of these monks, Erasmus and Luther! The Reformation thus begun was carried on in Germany, Holland, France, England, Scotland; and Zwingle, who in his youth had also been a monk, laboured to promote the same cause in Switzerland. Multitudes could now, therefore, sing in the words of Poliander,

To us at last salvation's come!

CHAPTER XII.

THE DISSOLUTION.

HAVING adverted in the last chapter to the progress of the Reformation on the Continent and in England, our immediate task now is to view the changes brought about by Henry VIII. and his Parliament in suppressing the monasteries. In dealing with this matter we will state some of the probable reasons why they were dissolved.

1. They had served their purpose as an auxiliary to

the Church. When the state of the Roman empire was that of anarchy and confusion, monasticism was a gain, and the early fathers approved of it as an institution, and very many benefits, as we have before shown, resulted from it, both in the East and West. But we must not forget that it was adopted by the fathers to suit the emergencies of early times, but in after ages grew useless, having engendered many evils. Its vices became very alarming, as described by Bishop Burnet and others. They rejected episcopal control, bred sore contentions among the secular clergy; and such an amount of ignorance and superstition existed on religious doctrines, and at the time when the Church was rising into liberty, that the opinion of the King and others of the nation was that it had served its purposes, and had seen its day of usefulness.

2. The monastic orders who thus refused to be under episcopal supervision were greatly indulged by the Pope, who often granted their requests to the disadvantage and inconvenience of the secular clergy. As regards the King and Parliament, who professed to have a right to dissolve those houses at the wish of the majority, they were no doubt actuated by motives of self-interest, namely, the appropriation of the revenues to other purposes.

3. But yet further, the question prompts itself to us whether the King and Parliament were morally justified in dissolving the monasteries and appropriating their

Herbert's
Life of Hen.
VIII.

Kennet,
Coll. II., 185,
2nd Edit.

revenues to what purpose they chose? The Act of Parliament which suppressed those houses was aggressive. During and ever after the King's divorce, he met with the greatest opposition from many of the monastic orders, who took the part of the Pope. The King was excommunicated, and the Pope did what he could to incite foreign Powers to invade England. Their dissolution came now to be discussed by the King in Council. On that occasion it was reasonably argued that the monasteries served the Pope "for nursing a seminary of factious persons who opposed the royal supremacy, and might become instruments for stirring sedition in the kingdom, at the time when foreign Powers might invade it." On a visitation being made to the lesser monasteries, and the reports being so unfavourable to their conduct, the public became alarmed, and nothing would satisfy but their dissolution. But with this apparent digression I now answer the question. The Parliament, with the sanction of the Sovereign, being supreme, had the power to suppress and disendow those houses, seize their funds, and squander them in any way it might feel disposed. This power was political. Parliament in this respect had a legal right to do this at the wish of the majority; but it had not a moral right either by itself, or at the wish of the majority of the people, to rob the Church of her endowments, any more than it has now the moral right to lay violent hands on the property of any charitable

institution. But there is not the least doubt, in my opinion, that what was done in sweeping away those houses (though it was not morally right to misappropriate their revenues) was over-ruled by God in forwarding the Reformation. The sin of spoliation would lie at their own door. When it was found from the report of the visitors that the religious orders had ceased to observe their rules, Parliament passed an Act (27 Hen. VIII., c. 28), for "making over and assuring" to the King all religious houses of monks, canons, and nuns that might not "despend" above the clear yearly value of £200, and "all ornaments, jewels, goods, chattels, and debts in any case belonging either to such monasteries or the chief officers." After this Act was put in force, and it was known that the revenues of the dissolved monasteries were misapplied by the King and his courtiers, the nation looked upon this as a moral injustice, and rose in rebellion. But the leaders of it are said to be "divers seditious and contentious persons, being imps of the Bishop of Rome, and in heart, members of his pretended monarchy." Steps were now taken by the Parliament to reclaim the order of the factious party, which consisted in some measure of abbots and monks. Another measure was now passed (31 Hen. VIII., c. 13) dissolving the remainder of the monastic institutions. Efforts were also now made to conciliate certain abbots and monks who were most worthy by granting them pensions, &c. Six additional

A.D. 1535.

Corrie's
Church and
State, p. 63.

A.D. 1540.

bishoprics were established soon afterwards, but it was thought that the King, by doing this, had an eye to redeeming those pensions. Amongst the "divers seditious and contentious persons" mentioned above in the rebellion, there would be no doubt a preponderance of friars, who were ready at all times to support the Pope in any particular movement. In their political tactics they were most sagacious. The principal agent in England at this time that caused this vast change to sweep over the country, was the King, at the head of his Parliament, who (1) threw off his allegiance to the Pope, (2) assumed the royal supremacy over the Church and nation, (3) dissolved the monasteries, and (4) passed such Acts to reform and strengthen the Church of England which conduced to its well-being, and to the temporal and spiritual good of succeeding generations. At this period, in England and Wales, there were suppressed in total 643 monasteries, 90 colleges, 2,374 churches, chantries, or chapels, and 110 hospitals for the poor and sick, the yearly proceeds of which amounted to £2,853,000.

Lee's Glossary, p. 3.

CHAPTER XIII.

THE IMMEDIATE RESULTS OF THE DISSOLUTION
OF MONASTICISM IN ENGLAND.

1.—THE SIX EPISCOPAL SEES.

ONE of the immediate results of the dissolution of monasticism was the creation of six episcopal sees, which were filled by persons who had been heads of monasteries. The King endowed them out of the confiscated revenues. So far this was an important gain to the Church, especially when we consider the vast sums of money it requires to found a bishopric.

2.—THE POVERTY OF THE CLERGY.

Another result was the poverty to which some of the clergy were reduced. Certain conventual revenues should have been restored by the King at the dissolution to the Church. More than two-fifths of the tithes had been taken from it and given to monastic institutions, in order that they should provide necessary ministrations for the parish churches. This was not very conciliating to the parishioners when they found that the monastic revenues had been appropriated by the King and his courtiers to their own purposes. The consequence was that the person appointed to act as vicar or substitute was obliged to make out a sufficiency by saying mass, or by accepting casual perquisites.

Corrie's
Church and
State, p. 118

But mass-saying was now exploded, and not much in demand by the people; therefore the consequence was poverty and suffering. But this was not all. The standard of the learning of the clergy was also reduced. Farmers and mechanics undertook the office of the ministry, whose learning was of a very meagre kind. Five hundred benefices, once well supplied with the ministrations of the Gospel, were now vacant, because their stipends were said to be worthless. Sometimes an old monk was hired, who could scarcely say his matins, to perform the duties of the service, for twenty or thirty shillings per week and his board. There was, therefore, no help for it but "to ordain the lowest mechanics to these worthless benefices, no man of education being willing to accept of such a pittance."

Blunt's
Hist. of
Reforma-
tion, by
H. Somes,
A.M.

3.—QUEEN ANNE'S BOUNTY.

A very important result now grew out of the exigencies of the case, viz., the formation of the fund called "Queen Anne's Bounty." This, in reality, was a redistribution of the Church's money. When Henry VIII. claimed supremacy in England, he also claimed a right to receive the tenths and first-fruits. This was continued by the sovereigns until the reign of Anne, who, knowing that the clergy in the rural districts were inadequately paid, gave the tenths and first-fruits to increase their livings and to build parsonage houses. The fund still continues in operation under the name

given to it when it was formed. The distributors of Ecclesiastical this fund, and of the tithes of glebe lands, are called Ecclesiastical Commissioners.

4.—THE POOR LAWS.

Before the dissolution of the monasteries these laws had no existence. As we have already remarked, the religious houses were like so many inns, where the poor could find a welcome, and when they were dissolved, the burden which fell upon the secular clergy to supply the wants of the poor were too heavy to cope with. This over-pressure compelled the Government to adopt means to meet the emergency. The new owners of the monastic property were required, under a penalty, to continue that hospitality and maintenance to the poor which before had been charged upon the estates, and which now had changed hands. The legal obligation, therefore, was imposed upon the new owners, until they were relieved from it by the 21 Jas. I., c. 28, Statutes of the Realm, IV., 1239. notwithstanding any parochial assessment that in the meantime was under the operation of the poor law of Queen Elizabeth. Poor-law Boards now became universally adopted, so that the clergy throughout the kingdom are now only taxed in proportion to the laity on their rental for the maintenance of the poor. This tax, universally levied, was called "The poor's rate." Poor-houses have been erected in most of the townships throughout this land to accommodate the desti-

tute traveller, and to serve as a temporary home for the poor and fatherless of every parish. Much wisdom has been brought to bear upon the deliberations of the Poor-law Boards, with a view of making the poor comfortable with the means at their disposal. The children are educated, being carefully instructed by certificated teachers in the elementary subjects, as authorized by the Council of Education. Provision is also made for the religious wants of the inmates, chaplains being appointed to hold services on Sunday, and also to visit the sick and the schools. Medical attendance is also provided for the poor of each parish, and may be procured by them on application to the relieving officer.

5.—DIPTYCHS, TRIPTYCHS, AND POLYPTYCHS.

Another result of the post-Reformation was the modification and change which took place in the ornaments of the altar. In the early history of the Church, diptychs were adopted for the purpose of inscribing the names of martyrs or confessors, whose relics were possessed by the Church, and then those of prelates, officers of State, eminent benefactors of the community, and generally of all for whom the prayers of the congregation were desired. The names were read by the deacon, the congregation responding. Some of the most elaborate diptychs were found in religious houses. In course of time, triptychs, or books of three leaves, were substituted, the middle tablet having a

representation of the Crucifixion, and, later on, the Madonna, with the infant Jesus in her arms. At length, more tablets were added, forming a polyptych. On these various tablets pictures of the Apostles and saints were displayed. They were made of ivory, and were placed on the altar. Ornamentation advanced a step yet further, and the tablets were now suspended to the wall behind the altar. Larger triptychs of carved wood, brightly coloured and gilt, and, ultimately, paintings were substituted; and thus by the fourteenth century, the small delicately carved ivory diptych now developed into the magnificently painted triptych, sculptured retable, or elaborate altar piece. Large churches and cathedrals were of a most ornate character, enriched with a mass of most intricate and beautiful tabernacle work with crockets, buttresses, niches, statues, pinnacles, and other ornaments. Sometimes the reredos would be covered with rich hangings of silk, serving as curtains, and suspended on rods. There was, however, a change at the Reformation. These ancient altars and reredoses were destroyed. In the post-Reformation, the monasteries being suppressed, tablets of wood were again used, but as a diptych of the Ten Commandments. In a triptych, the Creed of the Apostles, the Lord's Prayer, and the Ten Commandments are displayed; while in a polyptych, both Apostles' and Nicene Creeds, with the Lord's Prayer and Ten Commandments, with a plain altar are used, though during the Catholic revival

Lee's
Glossary,
pp. 14, 165.

in the Church of England, under Archbishop Laud, reredoses were restored, some of which were of a sumptuous character. But in these matters, tastes amongst the clergy differ at the present day.

6.—CHURCH REGISTER.

In the Middle Ages, the secular clergy did not keep any register of endowments, or proper record of parochial matters other than those shown in the diptych. In this respect great laxity was manifested. The chief learning was concentrated in the monasteries, and the monks were the only persons who kept authentic records of ecclesiastical transactions. But in the post-Reformation, the result was that a register book or roll was commanded to be kept in every diocese, parish, and church, wherein was to be recorded births, marriages, and burials. This was first enjoined A.D. 1537, and again enforced by the 26 George II., c. 38.

7.—UNIFORMITY OF WORSHIP.

In mediæval times, when monasticism was dominant, various uses of worship prevailed in the Church of England. There were the uses of Bangor, York, Durham, Lincoln, Hereford, and that of Sarum. But the separate use of these was practically abolished after the dissolution, a new service book being compiled from them. Certain Acts of Parliament were also passed for uniformity of worship, which ratified and sanctioned the

reformed Prayer Book of 1549, and its subsequent versions of 1552, 1559, 1604, 1629, and 1662; *e.g.*, 1 Eliz., and 13 and 14 Car. II.

8.—THE VULGAR TONGUE.

The retention of the Liturgy in Latin during the Middle Ages conduced to preserve learning in the Church, but now that there was no more need for monastics, who had been the custodians of learning, that language ceased to be used, and the Bible and Book of Common Prayer were read in the Vulgar Tongue for the greater benefit of the people.

9.—THE HOMILIES AND THE THREE VOWS.

The English Reformers had now so far purified the Church of England from Popish superstition, and they provided also for the teaching of wholesome doctrine by publishing the first and second Books of Homilies for the use of the ministry. In the third part of the sermon on Good Works in Book 1, the fallacy of the monastic vows ^{Hom., bk. I.,} is thus set forth :—" But to pass over the innumerable ^{part} superstitiousness that hath been in strange apparel, in silence, in dormitory, in cloister, in chapter, in choice of meats and drinks, and in such like things. Let us consider what enormities and abuses have been in the three principal points, which they call the three essentials, or chief foundations of religion, that is to say, obedience, chastity, and wilful poverty. First, under pretence or

colour of obedience to their father in religion, which obedience they made themselves, they were made free by their rules and canons from the obedience of their natural father and mother, and from the obedience of Emperor and King, and all temporary power whom of very duty, by God's laws, they were bound to obey. And so the profession of their obedience not due was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honest to pass over in silence, and let the world judge of what is well known, than with unchaste words, by expressing of their unchaste life, to offend chaste and godly ears. And as for their wilful poverty, it was such that, when in possessions, jewels, plate, and riches, they were equal or above merchants, gentlemen, barons, earls, and dukes; yet by this subtle, sophistical term, *proprium in communi*—that is to say, proper in common—they mocked the world; persuading that, notwithstanding all their professions and riches, yet they kept their vow, and were in wilful poverty. But for all their riches, they might neither help father nor mother, nor other that were indeed very needy and poor, without the license of their Father Abbot, Prior, or Warden; and yet they might take of every man, but they might not give aught to any man; no, not to those whom the laws of God bound them to help. And the longer prayers they used by day and night under colour and pretence of holiness, to get the favour of widows and

other sinful folk, that they might sing trentalls and service for their husbands and friends, and admit or receive them into their prayers, the more truly is verified of them the saying of Christ, 'Woe unto you Scribes and Pharisees, hypocrites! for you devour widows' houses under colour of long prayers, therefore your condemnation shall be the greater.' "

10.—MITRED ABBOTS AND PRIORS.

We have noticed that Abbots and Priors, who were barons, formed a portion of the spirituals from very early times in Parliament. In the reign of Edward III., twenty-five Abbots and Priors enjoyed this privilege. But after the dissolution of monachism, their vacant seats were supplied by the newly-created bishops and additional lay barons. It is to be hoped that the spiritual element, incorporated into Parliament from the earliest times, may ever continue.

11.—THE DOVE.

This was a vessel shaped like a dove, made of gold or silver. The interior of it was hollow, and its wings served as a lid for opening and shutting it when necessary. It was enclosed in a cage made in the form of a corona basin, and suspended from a beam by a chain before the altar. In the cavity of the bird, the remains of the Blessed Sacrament were preserved. The custom of reserving the consecrated elements in such a vessel

Lee's
Glossary on
Columba.

was originally common in the Eastern and Western Churches. The emblem of a dove was also in the Middle Ages suspended over baptistries, and sometimes found carved on the canopies of fonts as symbolie representations of the Holy Spirit. One of the chief reasons for preserving the consecrated elements was that the sick and others prevented from attending divine service might have them taken to their houses. The tabernacle on the altar or ambry in the wall was also used for the reservation of the sacrament. But the reservation being discontinued in the post-Reformation, both the dove and tabernacle were abolished, and now the picture of the dove, which serves as an emblem of the Holy Spirit, is found in some churches painted on the wall or window behind the altar.

CHAPTER XIV.

ECCLESIASTICAL AND OTHER WORDS.

THERE are certain words incorporated into our ecclesiastical and geographical glossaries which seem to have grown out of the monkish system. The former are names of officers and offices of the monastic orders which have been adopted by the Church, and the latter are the names of places. The word "abbey," notwith-

Abbey.

standing the dissolution of monasticism, is still retained by us. It is used under two different aspects : (1) to represent those antique edifices which are still teeming with architectural grandeur, even in the midst of ruins. The broken columns, the stately walls, the massive doorway, and the Gothic arch unspanned by any roof, fallen in through the lapse of ages, are the fragmentary remains of many an Abbey in England and Scotland, such as those of Bolton and Kirkstall, in Yorkshire. But (2) it is applied also to many Abbey Churches, where divine service is constantly held. There is the Abbey Church at Malvern, and various others which could be mentioned. But amongst them, Westminster Abbey is most prominent, and celebrated for its antiquity. Here most worthy and valorous heroes of past ages lie entombed. It contains the monuments of poets, travellers, warriors, statesmen, and philosophers, whose names are inscribed in letters of gold, never to be forgotten.

DEANS.

The dean's office was of a very early origin in the monastic institution. They were officers in large foundations, and were elected from amongst the best monks. Their duty was to convoke chapters, and no monk was allowed to be absent without licence from him. Such dignitaries have become important persons in connection with cathedrals and collegiate churches, and also at the Universities.

CHAPTERS.

Chapters were numbers of monks collected or called together by the deans, to consider both temporal and spiritual affairs. Chapters of clergy are now also held in cathedrals and rural deaneries, which must considerably lighten the work of the bishops.

CANONS.

The word "canon," as applied to an ecclesiastic, arose in the fourth century, and was of monastic origin. The early fathers being favourable to the monastic principle, S. Augustine established an order amongst the secular clergy, who now began to live together in communities according to prescribed rules. Hence they were called canons. The order spread through Europe, and a similar order was established amongst the laity. To distinguish them, they were called canons regular and canons secular. At length they were chiefly confined to cathedrals, and altogether so after the dissolution. The different canons now perform certain duties at cathedrals in accordance with ecclesiastical custom and rule.

PRIORIES.

Though priors ceased to officiate by reason of the Act of Supremacy, yet since the property has passed over into other hands the name Priory has still been retained and applied to those ancient residences of the Priors, and in some cases to the churches or abbeys adjoining.

HOSPITALS.

Hospitals had their origin in the early Christian age, as we have before shown, and became abundantly multiplied in the West, as they were needed. As connected with monachism, they served a threefold purpose. (1.) They were places of reception for guests, and were called "guest houses," being set apart for the entertainment of strangers and travellers, whether they were rich or poor. Here they always found a welcome. (2.) Hospitals were also collegiate schools, in which the children of poor and infirm people were educated. A few examples still exist, such as St. Cross's Hospital near Winchester, also Christ's Hospital, London, and Emmanuel Hospital at Westminster. (3.) They were refuges for the sick, and the term is mostly applied to them at the present day.

VICAR.

The term "vicar" means a substitute. The secular clergy gave up about one-third of the tithes to the religious houses on condition that they should supply the parish churches with ministers. Those ministers appointed to officiate were called vicars. The term has become extensively used as an appellation to those whose livings consist of the smaller tithes.

LAY RECTOR.

A lay rector is a term still used in connection with

the Church of England. When the monastic property changed hands, the lay impropiators possessing the great tithes were styled "Lay Rectors."

GEOGRAPHICAL WORDS.

Such was the influence and effect of monasticism in England and Scotland, that many parts of the country are called by names derived from that system. Blackfriars and Whitefriars. friars and Whitefriars in Edinburgh, London, Hull, and other towns, have received these names on account of the different orders of those monkish friars residing there. From a similar reason, no doubt, Monk Breton, Monk Frystone, Monk Haselden, Monk Hopton, Monksoham, Monkton, Monkton Wyld, Monkton Moor, Monkwearmouth, and other such places similarly named owe their names, if not their origin, to the once deeply-rooted system of monasticism.

ROSARY.

The rosary is a chaplet of beads representing certain devotions, being instituted by Saint Dominic for the use of the ignorant. It consists of fifteen Paternosters and Glorias, and one hundred and fifty Ave Marias, divided into three parts. Roman Catholics use it.

CHAPTER XV.

THE PHENOMENA OF RELIGIOUS THOUGHT
IN ENGLAND.

WITH the Reformation and the dissolution of monasticism in England came certain changes in religious thought. In the career of Luther we evidently see that he laboured to effect dogmatic changes. His influence became so widely felt that a great part of Europe struggled to be free from papal dominion. Under his banner and name may be classed Protestants, which name arose in the German Diet, and since then has been borne by some of the noblest of mankind. The principles which lie at the foundation of their faith are liberty of conscience and freedom of worship, and also freedom of the Press as a necessary exponent of their principles. The effect of these principles was an open Bible. And where that word is faithfully preached, men do walk erect, and nations breathe a pure air, and humanity reaches its sublimest heights. Luther and his colleagues laboured to restore to mankind the "faith once delivered to the saints." In constructing their confessions they went back to the ante-Nicene period, and rejected the erroneous tenets which the Romish Church had ecclesiastically engendered since the publication of the three creeds. This example the Church of England followed, and finally adopted the Thirty-

nine Articles of religion and the present compilation of the Prayer Book as the standard of her belief, and as being set forth in Scripture. At this period there were two religious orders established by the Church of Rome with a view of defending her principles and of counter-acting those of the Reformation. These were the Jesuits, or "Society of Jesus," and the "Fathers of the Oratory." The founder of the former was Loyola, who became a monk. The principles of his order are of a most pernicious character. The rule of "blind obedience," is followed so implicitly by them that they are ready at all times both politically and religiously to effect the secret designs of the Pope. In a short time their number became legion, and they had several hundred colleges in Europe. Thus did Luther and Loyola impress the world by their dogmatic teaching, the former striving to secure the liberty of mankind by "freedom of thought," the other endeavouring to enslave them by the passiveness of "blind obedience." From the Reformation downwards the Jesuits have acted most stealthily in their tactics by entering the army as soldiers, the Church as clergymen, the printing house as workmen, and the Parliament as statesmen, with a view to proselytize both the laity and clergy of the Church of England, in order to make their influence felt for Rome. The "Fathers of the Oratory," too, have shown their professed attachment to the Papacy in arguments defending its doctrines and working with

the Jesuits. With supporters such as these the Romish Church was emboldened to counteract the progress of the Protestant Churches by meeting at the Council of Trent under Paul III., and finally under Pius IV., the result of whose deliberations was the production of the new Creed authorized by the last mentioned Pope. I need not say that it contains many false dogmas which have been ecclesiastically engendered and developed by the Church of Rome since the publication of the Nicene Creed. Many of the Anglican clergy have been influenced by Jesuitical teaching to secede and go over to the Church of Rome. Many have received a bias from the Tractarian movement. Into what a maze did the development theory lead Newman, when in his "Hypothesis," he declared that "Men may pass from infidelity to Rome," and *vice versá*, "from a conviction that there is no tangible intellectual position between the two." Such a conclusion on his part could but lead him to Rome. His secession is a thought sad indeed, still not so detrimental as to remain in the Church of England with Ultramontane views. He left our communion with Faber and others of Oxford, and joined the "Fathers of the Oratory," since which occurrence he has been elected a Cardinal. The two lines of thought, then, which have been pursued from the Reformation downwards have been those of Protestantism and Roman Catholicism, each having adherents of broad and extreme views.

Dr. Moberly
on New-
man's
Theory of
Develop-
ments.

Blunt's
Reforma-
tion, p. 88.

But, diverging from the Church of England are the various sects which some have supposed to have sprung from Wycliffe, though they were not fully fledged till the civil wars. They coupled politics with religion, and at length overturned both the altar and the throne. Their manner was to go about preaching in churches, in fairs, in markets, upon their own authority, without the bishop's license. Wycliffe wrote many able works, which many of the clergy are now making an effort to publish. His chief work, however, was the translation of the Scriptures into English. The Lollards, lapsing into Puritanism, became very numerous. Their successors, the Independents, are most bitter against the Church of England, and seek for her overthrow by disestablishing and disendowing her. This being their intention, they are styled "Liberationists." They appear to be the antitypes of the old monks, who would not submit to episcopal control, and railed against the secular clergy supporting the political measures of the Pope against the King and Government; the only difference being, that the Liberationists are opposed to the idolatrous practices of the Church of Rome.

Another influence brought to bear upon the development of religious thought has been the progress of science. Its revival with the Reformation and the advances it has since made have conduced greatly to encourage biblical criticism and the alleged moral dif-

faculties contained in the Old and New Testament.

But further, the philosophy of the English Church and that of Nonconformity varied. In the seventeenth century the Church drew from Platonic philosophy, and was moulded thoroughly by this system, Hooker representing it by the learned and able work which he wrote on Ecclesiastical Polity. On the other hand, Howe represented the Aristotelian school, which system was embraced by Nonconformists, and of which Baxter and Owen were diligent students. This body of divinity is very profound. In the eighteenth century, and since, the system of Locke, which is antagonistic in its first principles to the above-mentioned systems, has held undisputed sway. He believed that all knowledge comes from sensation and reflection, which, if rigorously construed, gives it some affinity to the materialising schools which Plato and Aristotle laboured to overthrow. By the adoption of Locke's views the French were led into sheer Materialism and Atheism; while the Scotch philosophers put a loose construction upon Locke's dictum, and regarded "reflection" in distinction from "sensation," as the source of morals and true religion. Their deductions from Locke in this respect brought them into affinity with the theism of the past, and their influence has been felt in England as tending to neutralize Materialism. The "Organon," or method made use of by Plato and Aristotle for finding out the greatest good, "Prima Philosophia," was

greatly revived by Lord Bacon. Coleridge and Carlyle also represent persons of superlative eminence in the province of letters and philosophy. Both, standing without the limits of Ecclesiastical Organization, have been teachers of theology and critics, and have spoken through the sermons of clergy and the lips of professors of divinity. Although some of the works of Carlyle have hardly disguised his rejection of Christianity as a religion supernaturally revealed to man, materialistic science has spoken great swelling words during the past ages, and has aimed at nothing less than to dethrone the Almighty by the substitution of physical law. But the whole enginery of infidel science has not prevailed to overthrow that one declaration which stands at the threshold of Scripture—"In the beginning God created the heavens and the earth." Several writers of Deistical principles have appeared since the Reformation, the first of whom was Lord Herbert, of Cherbury. He wrote in 1684. His work rejects a written revelation, maintains the existence of a God, and indefinite rewards and punishments hereafter. Other Deists also arose, as Hobbes, Toland, Collins, Woolston, Tindal, Morgan, Bolingbroke, and, lastly, David Hume. Deism was moderate but elevated as advanced by Lord Herbert, and comparatively few noticed his work; but while the subject was being handled by the intervening writers, it gradually became developed, and culminated in Hume. Various learned men arose both amongst the Noncon-

formists and the clergy of the Church of England, who wrote in reply to the above, as More and Cudworth, of Cambridge University; Baxter, Halyburton Professor of the Scotch University; Theophilus Gale. The celebrated natural philosopher, Robert Boyle, also left in his will a provision for annual lectures for the defence of the Christian religion against Atheists, Deists, Pagans, Jews, and Mahomedans. Amongst the first lecturers were Richard Bently and Samuel Clarke. Conybeare wrote about the inadequacy of natural religion and in defence of revealed. But, in 1752, Butler published his analogy of natural and revealed religion, which has been of inestimable benefit to the Church, and has won for him immortal renown.

Shedd's
Christian
Doctrine,
Vol. I.,
Chap. iv.

Add to this line of thought the vast change in the progress of church music. The Ambrosian, Gregorian, and Choral systems were united in some measure by the great Bach, who was succeeded by Handel, whose portraiture of the office of Jesus, "He shall feed His flock like a shepherd," will never be forgotten. The work by Mendelssohn, "O rest in the Lord," has, no doubt, comforted many a weary pilgrim, though it killed its author. Haydn's "Creation" would raise up our hopes to things heavenly and eternal. Such authors have done much to relieve the dull monotony of former ages. In the last century also, when the standard of morality was low, Divine Providence raised up such men as Pope, Swift,

D'Aubigne's
Hist. Ref.,
pp. 376, 377.

S. Johnson, Addison, Goldsmith, Sterne, and Steele, whose literary productions were calculated to check vice and to aim at true and accurate delineation of character.

CHAPTER XVI.

SATIRICAL CONDUCT OF THE SECULARS TOWARDS THE MONASTICS.

IN addition to the educational results of the monastic system under the patronage of Dunstan, certain satirical results also followed. He was the founder, we may say, of the monastic orders in England, and gave such a prominence to them, even to the apparent injury of the ancient secular clergy, that there were continual feuds between them until the Reformation. They were, however, both unconscious that their criminations were preparing the nation for a reformation in the Church. Traces of their grievances may be seen in different ways. They were marked (1) in the literature of the times. Poetical writers ridiculed the monks, their artifices to procure endowments, and their love of pleasure and luxury. But (2) the architectural buildings more especially bespoke them. Many of the grotesque figures

which are to be seen even at the present day, decorating the spouts of the roofs of churches, were intended by the seculars to point to their opponents. But (3) the same features appear to be carried out in the interior of those edifices by the seculars in some of their monograms and devices, both in painting and carving. At S. Martin's Church, Leicester, there was, until the edifice was restored, a representation in stained glass of a fox preaching to a flock of geese from the text, "*Testis est mihi Deus quam cupiam vos omnes viseribus meis,*" Phil. i. 8. In the parish church at Boston, a fox is represented vested as a bishop, and is preaching to a cock and some hens. There is also a fox represented as preaching to geese on a misericorde in Beverley Minster. On another in the same place, two foxes hold pastoral staves and wear cowls. At Ripon Cathedral, on a misericorde, is a representation of a fox and stork. At York Cathedral also there is a fox preaching; he leans his forepaws on the edge of the pulpit, and a smaller fox stands below, holding the preacher's pastoral staff. Again, on the elbow of the stall at Christ Church, Hampshire, a fox in a cowl is represented as preaching from a pulpit, and a small cock is perched on a stool acting as clerk. At Nantwich, there is carved on the end of a bench a fox in monastic habit, holding a dead goose in his right hand, and bearing a hare on a stick over his left shoulder. In the Ladye Chapel of Westminster Abbey there is a

misericorde, with a fox mounted on a cock's back and a cock mounted on a fox's back fighting each other. Lastly, there is a representation on stained glass in the Church of Houghton Conquest, Bedfordshire, of a fox mounted on a dog's back blowing a horn. These and other delineations appear in some measure to have their

Lee's *Ecclies.*
Glossary,
pp. 261, 262.

Blunt's *Re-*
formation,
page 26.

key in Holy Scripture. The fox is, no doubt, symbolical of cunning, fraud, and deceit, and is employed in art to typify the Evil One. He is God's enemy in the vineyard of the Church. The fox clad in a monastic habit can only represent, in the opinion of many, the satire of the secular upon the regular clergy. "The wolf scattereth the sheep," but the true shepherd seeketh to save them. It is probable, also, that the nobles took a pleasure in encouraging this class of men who were their rivals in wealth, and their superiors in intelligence, and thus helped to widen the breach which led to the dissolution. Two hundred years ago, Milton speaks in words of satire, as others had done before him, against the fraternity of

—————Eremites and friars,

White, black, and grey, with all their trumpery.
And they who, to be sure of Paradise,
Dying, put on the weeds of Dominic,
Or in Franciscan think to pass disguised.

CHAPTER XVII.

PROGRESS OF MUSIC IN THE MONASTIC AGE.

THE music of the early Christian Church, such as it was, was derived from the Jews. It was very simple in its character, yet when sung by many voices it displayed a particular beauty.

In the age of S. Ambrose, Bishop of Milan, that prelate introduced into the Western Church the four different modes or scales, which had been known to the ancients, and the method of singing the Psalms antiphonally, after the custom of the Eastern Churches. It is said that he received those scales from the Greeks, the Greeks most likely from the Jews, the Jews from the Egyptians, and the Egyptians from India. It could not in any wise be compared to our modern music, as no strict attention was paid to time. About the end of the sixth century, however, church music was revived by Gregory the Great, who added to the Ambrosian system four new scales, and issued also an authorized book of ecclesiastical music. This has been known since as the "Gregorian system." These two modes prevailed through the dark ages, and were called "Ambrosian" and "Gregorian" as they were introduced by Ambrose and Gregory, the latter being originally a monk, prior to becoming Pope, and the founder of

several monasteries, and the former a patron of monasticism. Those who have become Gregorianizers in the Church have considerably altered the system by adding flats and sharps, while before no variation was made except by the *pneuma*, or rough breathing, which was a kind of swell used in antiphons at festivals.

But we must now turn to instrumental music. The chief instrument which has been used in the Western Church has been the organ, which sprang originally from the insignificant Pandean pipes. The organ was until the Christian era a very small instrument, and only of small account in the Western Church ; while in the Greek Church it had not been used at all. In the year 580, however, some mention is made of an organ used in a church at Grado by an order of nuns, but it was only two feet long by six inches deep, and contained about thirty pipes. This would be a portable organ. But in the time of S. Dunstan positive organs of a very large size began to be built. S. Dunstan is said to have given one to the church at Malmesbury. S. Wulstan, also, in his prologue to his Life of S. Swithin, mentions a large one with twenty-six pair of bellows and four hundred large pipes. By the arrival of the fourteenth century most of the large abbeys in England had an organ, but only few were to be found in parish churches. So far are we indebted to the monastics for the encouragement of vocal and instrumental music in the Church. During this latter period, the science and

Lee's Ecclesiastical Glossary on "Organ."

art of music seemed to fight shy of each other, but ultimately there was a happy union. "Science, grim Hawies and ecclesiastical," says Haweis, as it had existed for ages, "peeped forth from his severe cloister, and beheld the wild and beautiful creature, Art, singing her roundelays, captivating the hearts of people who followed in crowds," was "greatly shocked, and withdrew itself from so frivolous a spectacle, just as the monks of the day lived apart from a bad world. But presently the grave face opened a window—a door—stepped forth, and mingled with the crowd, just as the line between the seculars and the religious began to fade. Science, therefore, emerging from her cold cell into the warm air and sunlight of a new world, sighed for natural art, was captivated by the strong spirit, and the perfect marriage was only a matter of time," And now we arrive at an epoch when Church music became greatly advanced. With the Reformation, Luther introduced the choral music. He was a musician as well as a theologian, and awakened in Germany a new school which established the "choral system," having contributed several compositions himself. This style is characterized for its solemnity and grandeur, and is calculated to captivate the feelings by the effects of its harmony. We see, therefore, that the ecclesiastical music of the present day is based upon the three different systems, Ambrosian, Gregorian, and Lutheran. The future was now one of great expectancy, and this

D'Aubigne's
History, Re-
formation,
vol. III., bk.
x., ch. ix.,
p. 376.

expectation was at length realized by the wider development of this science, which has been brought to its present state of perfection by such geniuses as the great Bach, who united those different systems. He has been succeeded by Handel, Haydn, Mozart, Beethoven, and Mendelssohn, who have filled the land with their praises, and have done incalculable good to the Church.

CHAPTER XVIII.

MODERN MONASTICISM.

In treating the subject under this head, we now turn and view monasticism as we find it existing in different branches of the Catholic Church. In no country but England was there such a complete dissolution of monasticism at the Reformation. By reason of the advancement of learning and the deep-rootedness of Protestantism on some parts of the Continent of Europe monasticism became considerably modified. In connection with the Reformed Churches where it was retained it lost its rigour and advanced into liberty in proportion as they freed themselves from the trammels of Popery. But that part of Christendom which remained in communion with the Church of Rome perpetuated monastic observances as heretofore. In

the present chapter our object will be (1) briefly to trace the Romish Separatists in this country from the Reformation to the present time, and (2) to contrast monasticism in connection with Roman Catholicism in England with monasticism in other countries.

I. When Mary ascended the throne of England she claimed the supremacy of her predecessors. Being a bigoted Roman Catholic, she soon caused affairs to wear a different aspect in the Church. She imprisoned Judge Hales for enforcing the then existing laws respecting public worship, and arbitrarily deprived thirteen bishops of their sees and intruded others into their offices without reference to any authority except the Royal will. When, however, Elizabeth came to the throne she compelled those bishops either to accept the oath of supremacy and to conform to the decisions of Convocation or to resign; they accepted the latter, and thus separated from the communion of the Reformed Church of England, and placed themselves in communion with the Church of Rome. They continued as adherents of that communion without any Bishops, but were supplied by foreign clergy, from a college which had been established at Douay, in Flanders, by Dr. Allen, who had gone there from England. They grew anxious to be governed by Bishops, but this the Pope did not accede to, but appointed a person to govern them in the capacity of an archpriest, so that their communion was modelled after the Presbyterian fashion. Being

Corrie's
Church
and State.
Appendix
II., p. 134.

also dissatisfied with their form of government, a superior was at length given them, who was called the "Bishop of Chalcedon," and was consecrated at Paris. His powers, however, were very limited, and on this account his appointment was a source of grievance. After a time, this anomalous Bishop of Chalcedon was exchanged in the year 1685 for the still more anomalous Vicar Apostolic. In the year following, a second Vicar Apostolic was appointed, and others were also added until there were eight, and under this novel ecclesiastical rule did the subjects of Rome in this country continue until the year 1850-1, when the Pope intruded into England the present race of Romish hierarchs from the continent of Europe. From the Reformation downwards monasticism had been encouraged in this country under the rule adverted to by the Roman Catholics, who succeeded in establishing various orders, as they also now exist in England.

II. But we will consider yet further what contrast can be drawn between monasticism in the Church of Rome in England and monasticism in other countries. We have already said, that under the government of the Separatists (though their government was inefficient) monasticism thrived. "The Fathers of the Oratory," "The society of Jesus," and "The Cistercian Order," have been amongst the most prominent of monastics. The Jesuits have many important colleges, and the Fathers have various oratories. The number

of monastic institutions in England and Wales in the year 1854 was about eighty, in which there would be about one thousand six hundred nuns, independently of monastics of the other sex. Since then, they have also been gradually increasing. The three vows of celibacy, poverty, and obedience are binding for life. How ruinous and detrimental to the human frame must such a slavish system be! It can only lead those persons who are thus constantly confined to physical sufferings and a premature death. Every encouragement is given to the abbot or superior to enforce the rules rigorously. The monastics are carefully watched, lest they should make their escape, and divulge what has been transacted, which has sometimes been the case. What has been brought before the public by those who have escaped from monasteries has both shocked those without and made the system appear to be a most iniquitous one. To enter the convent in this country can only be for life, and to take the requisite vows is binding until death. Moreover, those institutions are not open for visitation except to the Roman Catholic clergy. Parliament does not interfere in their inspection. There are, therefore, great moral, social, and political evils connected with them. Many of the abbeys on the Continent at the Reformation were not demolished as some of those in England, being conducted more in accordance with Christian principles. And we may observe that in Tuscany the

Day's
Monastic
Institutions
pp. 288, 289.

law provides for their inspection. In Russia no convent can receive an inmate without previously addressing the Synod at Moscow, and forwarding an affidavit of the novice that the life she wishes to adopt is of her own free choice. In Prussia no girl can take the veil without first undergoing an examination by the civil authorities. In Bavaria nuns are not allowed to make other than triennial vows ; and a periodical visitation of all Convents is strictly enforced. In Austria monastics have the privilege privately to address the civil Government, and at any time they may deem expedient. Whilst in many French convents vows are only suffered to be taken temporarily, and the maire of the arrondissement and the authorities have power to make a visitation of them without even giving notice of their intention. What a contrast between monasticism in England and monasticism abroad ! Those monastics abroad about whom there was a question as to their ill-treatment are now duly and periodically inspected, and their vows, which were for life, have been curtailed to a very brief period, that they may not be morally or physically injured. Such wise arrangements on the parts of foreign Governments for the protection of monastics are evidently a step in advance of the laws of English legislators, whose duty is to protect the morals and liberty of every subject of this country.

CHAPTER XIX.

SISTERHOODS AND THE LAY DIACONATE.

1.—ON SISTERHOODS.

In these days the question as to the advisability and utility of a more extensive establishment of sisterhoods is again and again being argued by Convocation. It is certain that, were we to adopt the hard and fast line of the Church of Rome on this subject, we should err. It would not be morally right to do so, because (1) to be confined to a convent for life would not only prevent the inmate from a lawful enjoyment of the pleasures of the world, but would also be a kind of imprisonment, and would not answer the full end for which God created man, and (2) the three vows are under certain circumstances and in some measure derogatory and contrary to the teaching of Holy Scripture.

(a.) One fault in connection with Roman monasticism is that the old feature of manual labour, which had such a wholesome effect upon the monastics of the middle ages, is lacking; although of late some little handiwork has been engaged in by some of the nuns, and on this account they have been denominated "Trading nuns." The facts in connection with them are simply these. Certain nuns in England, France, and America, have begun to execute orders for millinery, &c., some

time ago, and the work has been done at such a low price that honest and industrious females in society are not able to compete, because the prices are far too low to procure them a sufficient livelihood. But how are the nuns able to do this? The reason is that the convents are richly endowed, and this makes up the deficiency. But such a system of trading is highly detrimental to society, and not honest to those living without, who have nothing but their earnings to depend upon.

(b.) There is no necessity in these enlightened times for monks, as the duties of the solitary life do not come up to the standard of Christian profession. Holy Scripture inculcates a high standard of morality, and that such morality should be adorned by works of piety. Our light must not be concealed under a bushel, but allowed rather to "shine before men that they may see our good works and glorify our Father which is in Heaven." The Church is not a corporation of inactivity. She has a real mission in the world, and her members have active duties to perform. Our orders are to be "vigilant" as well as "sober," to march forward to the conflict and do our part so well, that our high privilege hereafter may be to wave the palm of victory for ever.

(c.) Sisterhoods could, therefore, only be useful to the Church as far as they assimilate the ancient order of the Ursulines. As vows have in some measure proved

detrimental, they need not be taken, but each inmate could conform to certain rules of Holy Scripture laid down by the institution to which she belonged. The duties of some orders might be made to consist in going out into the courts and streets of the lower classes of society, to visit the sick, to read the word of God to the illiterate, and to admonish them to attend the house of God. Other orders might serve for training nurses to go amongst the poor, or to serve in hospitals or infirmaries, as in the case of S. John's Sisterhood, the Walsall Cottage Hospital, and Longton Cottage Hospital. The sisters of those orders whose duty is to visit the sick and poor would not be under any necessity of spending an undue amount of time in contemplation. If sisterhoods were thus wisely governed in accordance with the teaching of God's word, what good might be accomplished by their efforts in the extension of the Redeemer's Kingdom !

Their influence would undoubtedly be everywhere felt for good, and we should have such an army of visitors going forth throughout the length and breadth of the land daily that we might hope, as leaven, they would soon leaven the masses all around.

II.—ON THE LAY DIACONATE.

We have already said in the foregoing observations that "there is no necessity for monks at the present day," and laymen need not be connected in any way with the

The Mission
of the
Church.

institutions assigned to sisterhoods otherwise than to support them by their sympathy and contributions. It is true that pious laymen may have a desire to do something in the Lord's vineyard by way of extending His Kingdom, but to adopt a monastic mode of life would not effect their object. The real mission of the Church is to seek for opportunities of saving souls by adopting suitable means for that end. She is like a ship sailing over the troubled sea of this life. She views with sorrow the thousands of souls perishing around her, and her cry is, "Man the life boat!" If precious souls be thus perishing, church workers cannot afford to spend an undue amount of time in contemplation. On the contrary, the Church teaches us to have sympathy and zeal, to put forth the hand of faith to the rescue. There are openings in many dioceses (and we trust they will be multiplied) for devout and pious laymen to win souls to Christ. The office of superintending and teaching in the Sunday School, the duty of distributing tracts, the work of conducting cottage lectures amongst the poor, and the office of chorister afford opportunities of doing untold good to others. But there is still another office which some of the bishops are disposed to encourage amongst the laity, namely, the Diaconate. During the present century lay agency in the Church has greatly revived, and many a clergyman's hands have been strengthened by the help of a godly lay assistant. Bible classes and cottage meetings have been held weekly

in addition to the usual services, while a regular visitation of the congregation and of the parishioners from house to house has been briskly kept up. This has, of course, been a paid agency. The Lay Diaconate advances a step beyond it in the ministerial office. It seeks by special evangelistic effort in preaching to gather the careless and indifferent ones from the slums and crowded streets into the school room or lecture hall, to listen to the story of Calvary. Jesus is in a simple and effective manner faithfully lifted up by such evangelists, and His promise must necessarily become fulfilled, "And I, if ^{S. John xii 32.} I be lifted up from the earth, will draw all men unto Me." It is interesting to know that organizations for the promotion of this office exist in various parts of England. Such an office needs encouraging, not only by the bishops, but by the clergy at large. Nearly every parish might find work for a lay deacon, but those which are overgrown have mission work for two or three. Such an agency would very materially strengthen the hands of the rector or vicar, and would undoubtedly prove an incalculable blessing to the people. The office need not be a paid one, as such evangelists or lay deacons would support themselves by the employment of their secular calling. Such organizations will open a door of Christian usefulness to Godly laymen whose powers must necessarily lie dormant until aroused by the voice of the Church to engage in the great mission which her Lord has given

her to do. There is, then, a great work to do, and much practical wisdom to be shown in the accomplishment of it in the brief space of time now remaining. The end of the present dispensation should be kept in view, when God will by the instrumentality of His Holy Spirit chase away the mists of error and sin. The voice of S. Paul still sounds from the prison-house of the city of Rome, "The night is far spent," but the dawn is appearing, for "The day is at hand" when God will more abundantly adorn His Church with the beauties of holiness and prepare her for the Bridegroom's coming.

Rom. xiii.
12.

Bicker-
steth's
Hymnal
Companion.

Hark ! 'tis the watchman's cry ;

Wake, brethren, wake !

Jesus Himself is nigh ;

Wake, brethren, wake !

Sleep is for sons of night ;

Yours is the glory bright ;

Wake, brethren, wake !

Heed we the steward's call ;

Work, brethren, work !

There's room enough for all ;

Work, brethren, work !

This vineyard of the Lord,

Constant labour will afford ;

He will your work reward ;

Work, brethren, work !

APPENDIX.

THE PASTORAL ORDER.

As there are different objects in life, religious, social, and domestic, which can be the better accomplished by the assistance of certain orders when their members act in unity, so we believe that the all important object which the Pastoral Order has in view can be attained by unity of purpose, and a strict adherence to the rules of the founder, the Lord Bishop of Lichfield. And if each member only realize the fulness of the Holy Ghost, what a thorough fitness there will be for the work of the ministry ! With what burning words of love will the pastor speak to his flock ! Coming forth again and again from the bosom of Jesus like John the Divine, the melting love and the deep sympathy will ever and anon be reflected by us to those committed to our care. We shall indeed be able to weep with them that weep, and rejoice with them that rejoice. In a word, we shall be able to minister effectively by the special co-operation of the Holy Ghost.

